



Notes
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HISTORICAL NOTES C.S.B.
COLLECTED BY THE REV.
ROBERT J. SCOLLARD, CSB

Vol.
20



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HISTORY OF THE COLLEGE OF ANNONAY
recollections and reminiscences

gathered by
Adrien Chomel
C.S.B.

translated by
John Plomer

abridged by
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C.S.B.

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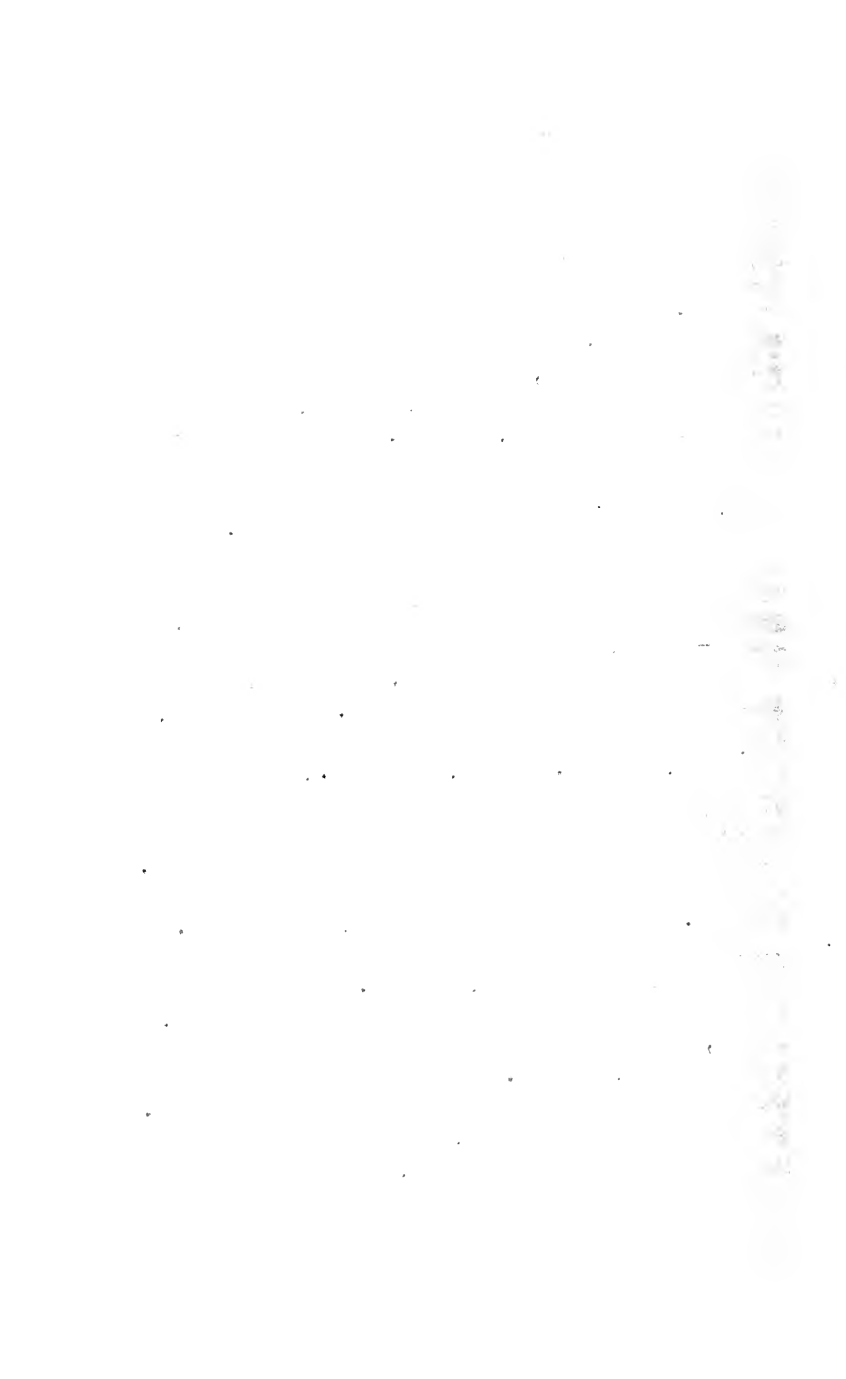
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FOREWORD

The History of the College of Annonay was published in 1902 to mark the centenary of the transfer of Father Lapierre's rectory school from the hamlet of St.-Symphorien-de-Mahun to the city of Annonay. It was written by Father Adrien Chomel, a native of Annonay who was born on April 27, 1848, and ordained on September 19, 1874. At the time he wrote he held the post of Secretary General of the Basilian Fathers and was able to use official documents.

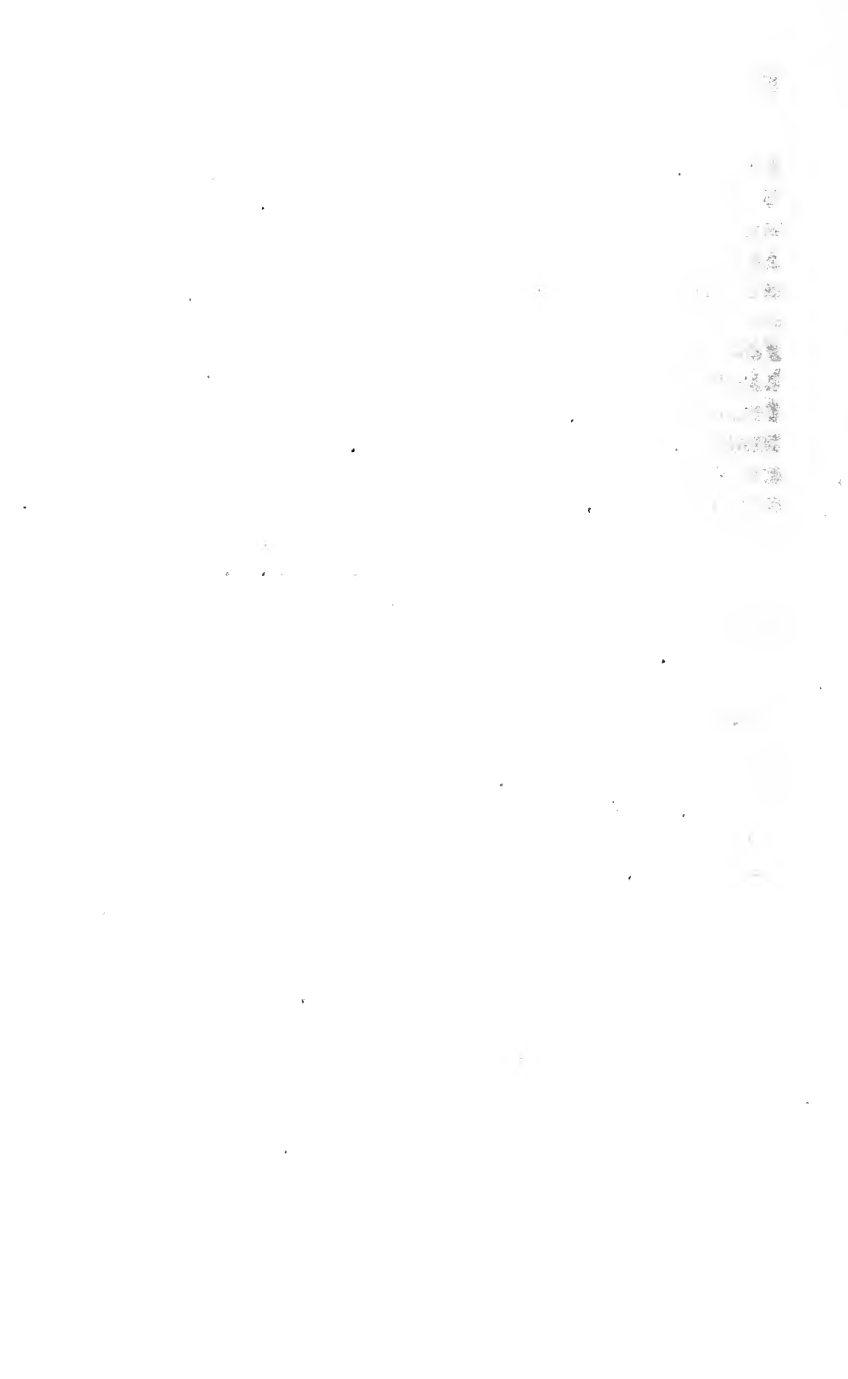
Immediately after the appearance of this book — *Le Collège d'Annonay, 1800-1880, mémoires & souvenirs recueillis par l'Abbé A. Chomel, professeur de Mathématiques. Annonay, Typographie et Lithographie Hervé Frères, 1902. viii, 544 p., 16 plates* — Father Victorin Marijon who was Provincial in America asked Father Plomer to translate it into English. Father Plomer did this while stationed at St. Michael's College, Toronto. John Clifton Plomer was born near Plymouth, England, on May 6, 1875. He entered the Toronto Novitiate on August 23, 1892, and was ordained priest on September 23, 1899. In 1923 he was incardinated into the Diocese of Detroit. He died on July 16, 1926. After his death the translation, 284 closely typed



pages, came into the possession of Catholic Central High School, Detroit, and some years later Father James Embser deposited it in the General Archives of the Basilian Fathers.

The present abridgment has been made from this copy of Father Plomer's translation, but with constant reference to the French text. These page references have been given in brackets, <page 145>. Omissions within a sentence, and within a paragraph, have been indicated by three dots, (...). Five asteriks, (** * * *), indicate the omission of one or more whole paragraphs.

These omissions have reduced the history to slightly less than half its original length. When Father Chomel wrote, anticlerical laws were being debated in the French Chamber of Deputies, and in the hope of influencing local public opinion against them, he added to his historical narrative arguments in support of religious communities and their work. Most of these arguments have been omitted in the abridgment. Likewise omitted are items of strictly local history. When Father Plomer's translation was used for refectory reading at St. Basil's Seminary, it had to be withdrawn before one third of it had been read, so tiresome were these details to the scholastics.



Father Chomel states on page 145 of his book that he is primarily concerned with the history of the College of Annonay and only incidentally with that of the Basilian Community. The purpose of this abridgment is to bring into relief all that pertains to Basilian history, especially the story of the founding of the Congregation and the biographies of those members who taught at the College during the eighty years covered by the history.



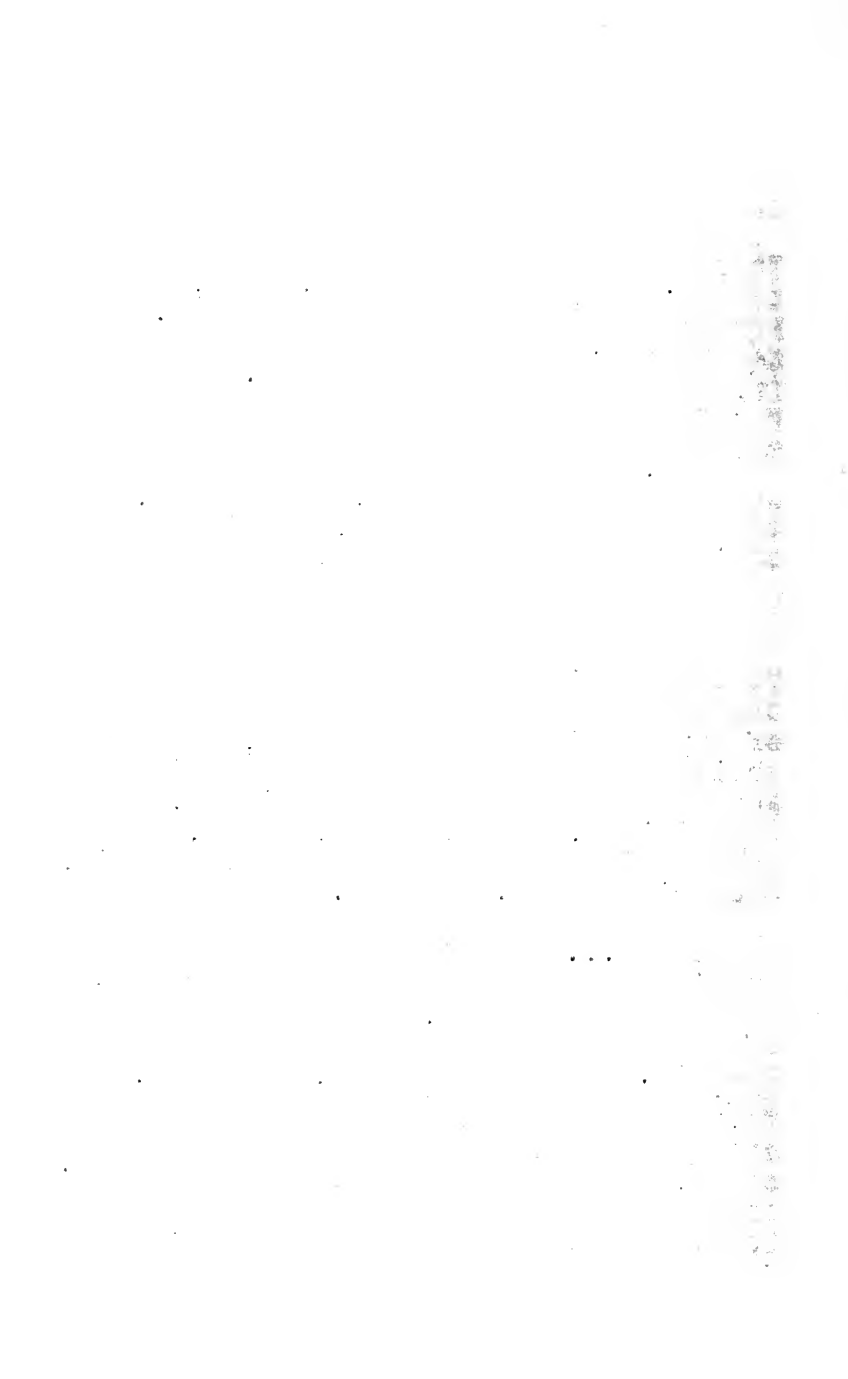
P R E F A C E

<page 1> A century had passed away since the school for secondary education, opened in November, 1800, by Fathers Lapierre and Actorie at St. Symphorien, was transferred to the old Franciscan Convent at Annonay. We think that the time has come to present a modest sketch of this century old college, containing the principal phases of its existence, its spirit, methods and achievements, and its social and religious work.

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We thought it well to bring forth from the darkness and expose to the light of day the intellectual worth, the devotion and the virtues of such priests and educators as Fathers Lapierre, Tourvieille, Duret, Payan, Polly, de Montgolfier, Tracol, Desglesne, Actorie, Soulerin and Mr. Raynaud.

<page 2> ...This history will give an outline of the foundation and development of the College, and an exposition of the method of teaching employed therein. It will contain, moreover, an abridgment of the history of the changes which took place in secondary education in France during the nineteenth century. To this has been added biographical notes on the principal professors, and the impression made on old students by



the men and the work of the College of Annonay.

It is divided into three periods, so as to map out first the administration of Fathers Lapierre and Actorie from 1800 to 1822; then that of Father Tourvieille from 1822 to 1859; and finally that of Fathers Actorie and Soulerin from 1859 to 1879.

The archives of the College have supplied us with nearly all the material for this work, just as they furnished Canon Filhol with all <page 3> the pages he has dedicated to the College in his history of Annonay. Besides this, we have borrowed from Historique des premières années du collège, written in 1832 from notes and memoranda of the founders and earliest professors by Father Tracol, who was a student from 1808 to 1819, and a professor from 1814; Journal du collège, kept regularly by Father Tracol from 1832 to 1874; and latter on by other professors; Notices sur quelques anciens professeurs; also written by Father Tracol; the diary of Father Desglesne; the diary of Father Tourvieille; his Copie de lettres from 1822 to 1859; the Collection des lettres from the ecclesiastical, civil, university and municipal authorities; bundles of letters from former students, parents and friends; notes by students from 1822 to the present day, and some still older;

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lastly, the Livres des comptes back as far as 1808, etc.

We have also found much useful information in the Memoires of Father Picansel, the Souvenirs of M. Jacques Mouly of St. Symphorien-de-Mahun, and the Journal de mes Retraites of Father Duranton of Vidalon. We offer our sincere thanks to M. Desmartin of Champavère, and to M. Chomel-Bonnard, who have been so kind as to lend us manuscripts which their families hold very precious.

With such an abundance of documents, <page 4> and the accounts we have been able to gather during thirty years from the mouths of a great number of fellow laborers and contemporaries of the founders themselves, it has been easy for us to draw up a faithful and truthful history of the college.

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THE COLLEGE OF ANNONAY

BOOK I

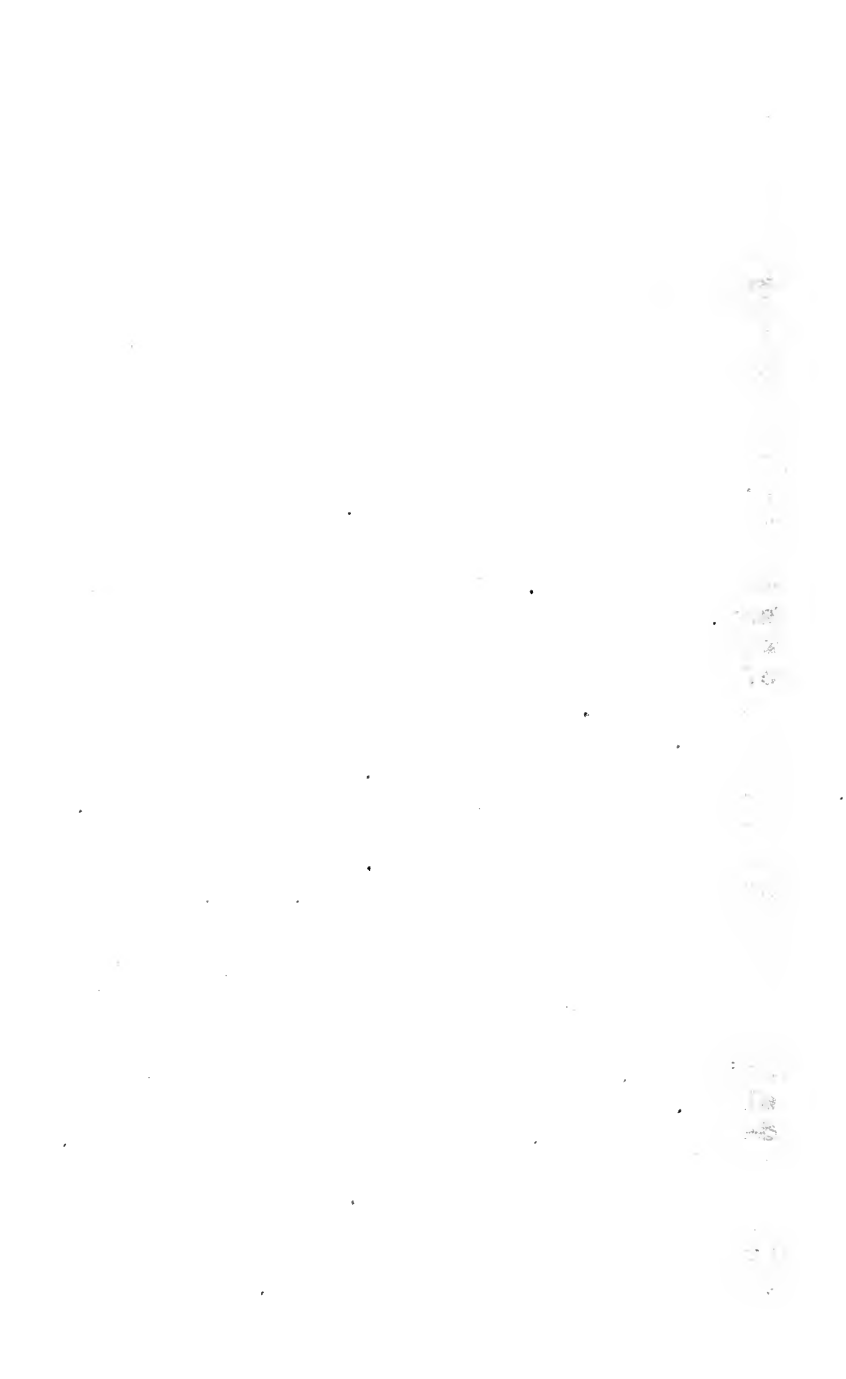
The Administration of Father Actorie
1800 - 1822

CHAPTER I

The Beginning.

<page 5> Mgr. d'Aviau du Boys de Sanzay, last Archbishop of Vienne, has always been regarded as the true founder of the Institution for higher education at Annonay. He certainly deserves this title, for it was he who conceived the first idea of the work. To bring it to actual existence, he chose capable men, guided them by his advice, and supported them by his protection. He watched over them in the beginning, and, even when separated from them by circumstances over which he had no control, continued to interest himself in them.

When vicar-general of the Diocese of Poitiers, which was also his birthplace, Father Charles d'Aviau du Boys de Sanzay was, at the age of fifty-four, appointed Archbishop of Vienne in the month of December, 1789. A year later, he was driven from his episcopal city by the revolution, and took refuge in the mountains of the Lyonnais. In <page 6>



February, 1791, he escaped over the frontier to avoid imprisonment and death, and made his home in Savoy. He was soon, however, obliged to fly before the invasion of the French troops, and arrived in Rome by way of Switzerland. During his exile, he continued to direct his diocese, as well as those of Viviers and Die, which Pius VI handed over to him in succession. He sent his instructions secretly to some devoted priests, who either passed them from hand to hand, or found some other safe method of transmitting them to their confreres, who, like them, were obliged to remain hidden in order to perform the duties of their holy office.

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<page 7> ... In the month of May, 1797, he left Rome, and after many dangers and mishaps, arrived disguised as a peddler in the Diocese of Die and Viviers. He remained there for some time, and performed the duties of his office as far as circumstances permitted. In the beginning of August, he took Father Cartal as his guide, and went to the castle of Lhermuzière, which is situated in the Commune of St. Symphorien-de-Mahun.

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<page 9>... At least two thirds of the priests <page 10> of the diocese of

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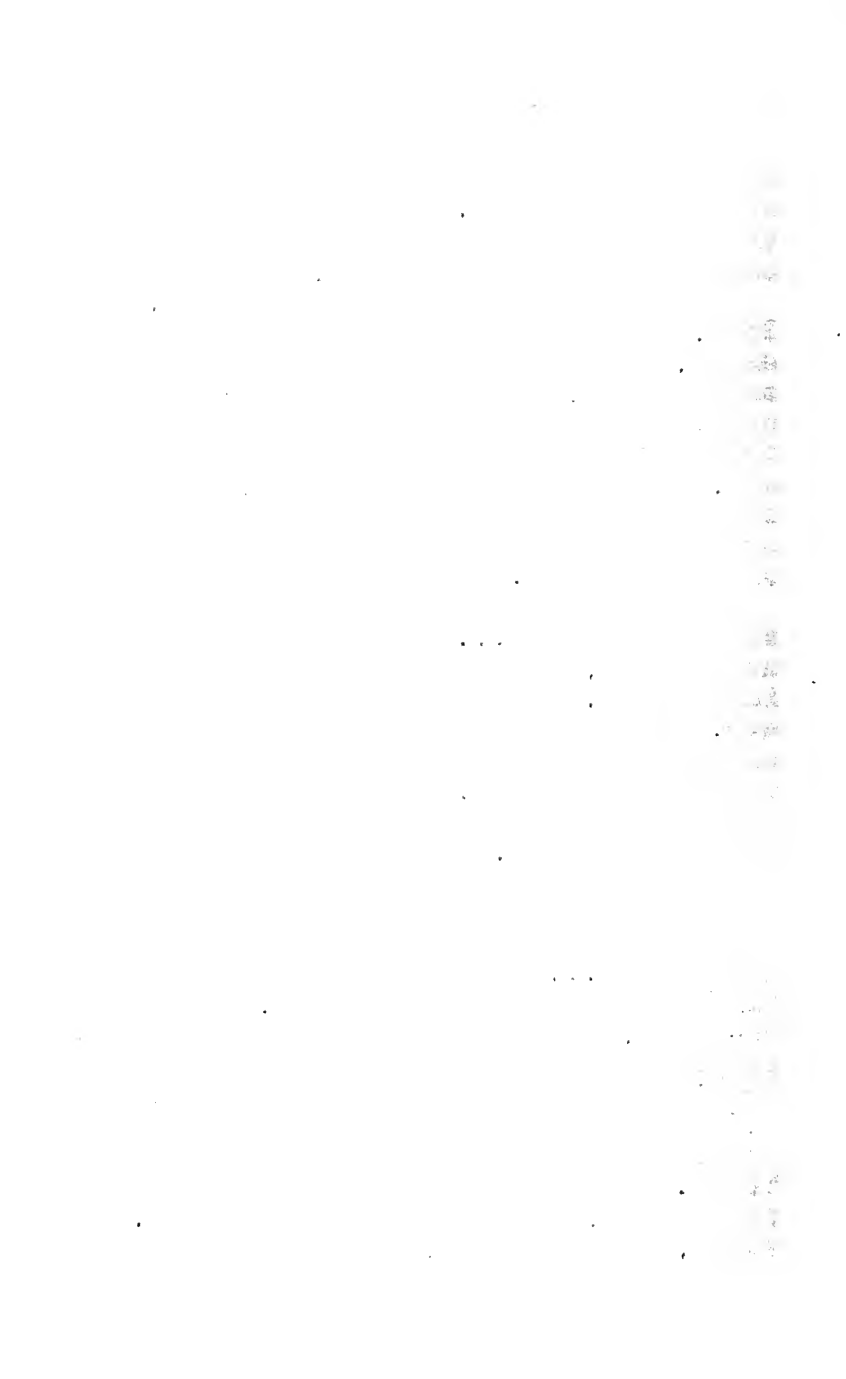
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Vienne had disappeared in the tempest of the revolution. Some had died on the scaffold or in prison; others in the galleys at Rochefort, or on the sands and in the marshes of Guiana. Some, though happily their number was small, had taken oaths which made them schismatics, and even apostates; while such as remained were rendered incapable of further service through old age, sickness and infirmities, contracted either in prison or from the various privations endured in those long years of persecution.

Some young men ... came forward to fill up the gap, but their number was very inadequate. Thus it became evident to Mgr. d'Aviau and his counsellors that the foundation of a lesser seminary was a vital necessity. The question was where to establish it, and where to find professors.

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<page 11> ... He decided to establish his school temporarily at St. Symphorien de-Mahun, which he was at that time employing as the centre of his administration and his apostolic journeys. It had then about seven hundred inhabitants, all of whom were excellent christians. During the worst days of the revolution, it had for its mayor Mr. Polly, a seminarian, who was destined

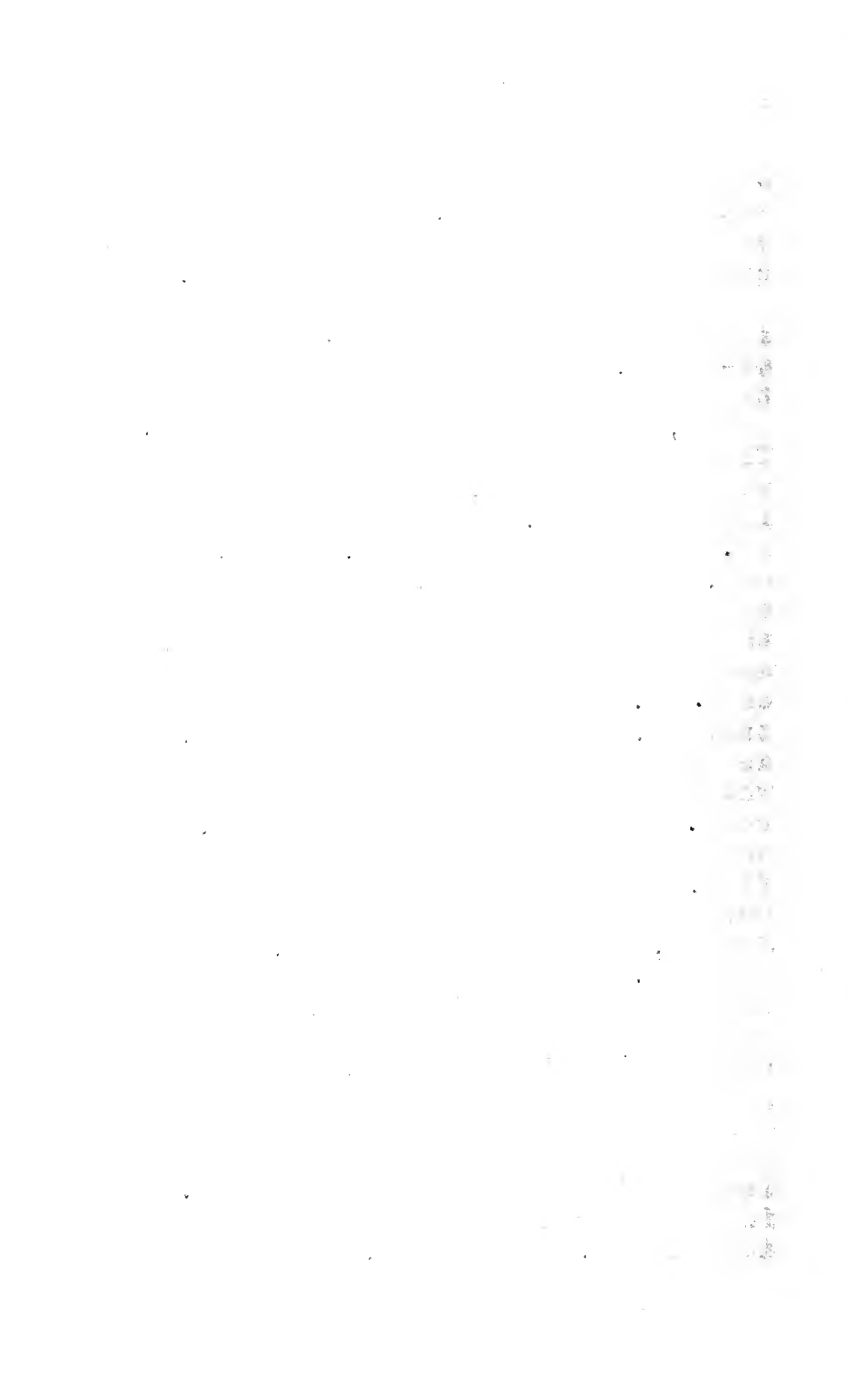


on the completion of his theological studies at Vernosc, to consecrate forty years of his life to the work of education in the College of Annonay.

In order to arrive at St. Symphorien-de-Mahun, it was necessary at the entrance of Satillieu to take the mule track, since enlarged and improved. This traverses the left flank of a wild and narrow gorge, at the bottom of which flows the Nan, a tributary of the river Ay. On the right slope, which, by the way, is the steeper, pine trees and firs come down as far as the river; while on the other side are chestnut trees, among which a few miserable farms may be seen. About three kilometers further on, the valley broadens out, and assumes a more pleasant appearance; while the declivities become less abrupt. At the foot of the hills, which are bordered with a sombre fringe of firs, and tower over the valley at a height of between four and five hundred metres, may be seen meadows, fields and hamlets. The traveller finds himself in a sort of amphitheatre, <page 12> and the mountains which surround it are not wanting in grandeur.

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The amphitheatre is rather large. It is some three kilometres from Lhermuzière to St. Symphorien, which is situ-



ated on the summit of a barren hill jutting out over the left bank of the stream as if to bar its way. From the midst of some low roofs, which are hardly seen until one is near the place, a massive sort of tower barely shows itself. It is the rectangular tower of the church.

The village is perched between two ravines, like an advanced sentinel, and from it may be had a birdseye view of the parish, while the surrounding country may be surveyed without difficulty. Opposite, towards the south, rises Mt. Chaix, behind which La Louvesc is sheltered. Towards the west, the valley is shut in by the chain which joins Roche-des-Vents to Mount Chaix. In the east lies the valley which forms the entrance; and behind, towards the north, but three hundred yards higher, is the rock of Mahun, an enormous mass, formerly crowned by a castle, but now supporting on its summit a huge wooden cross.

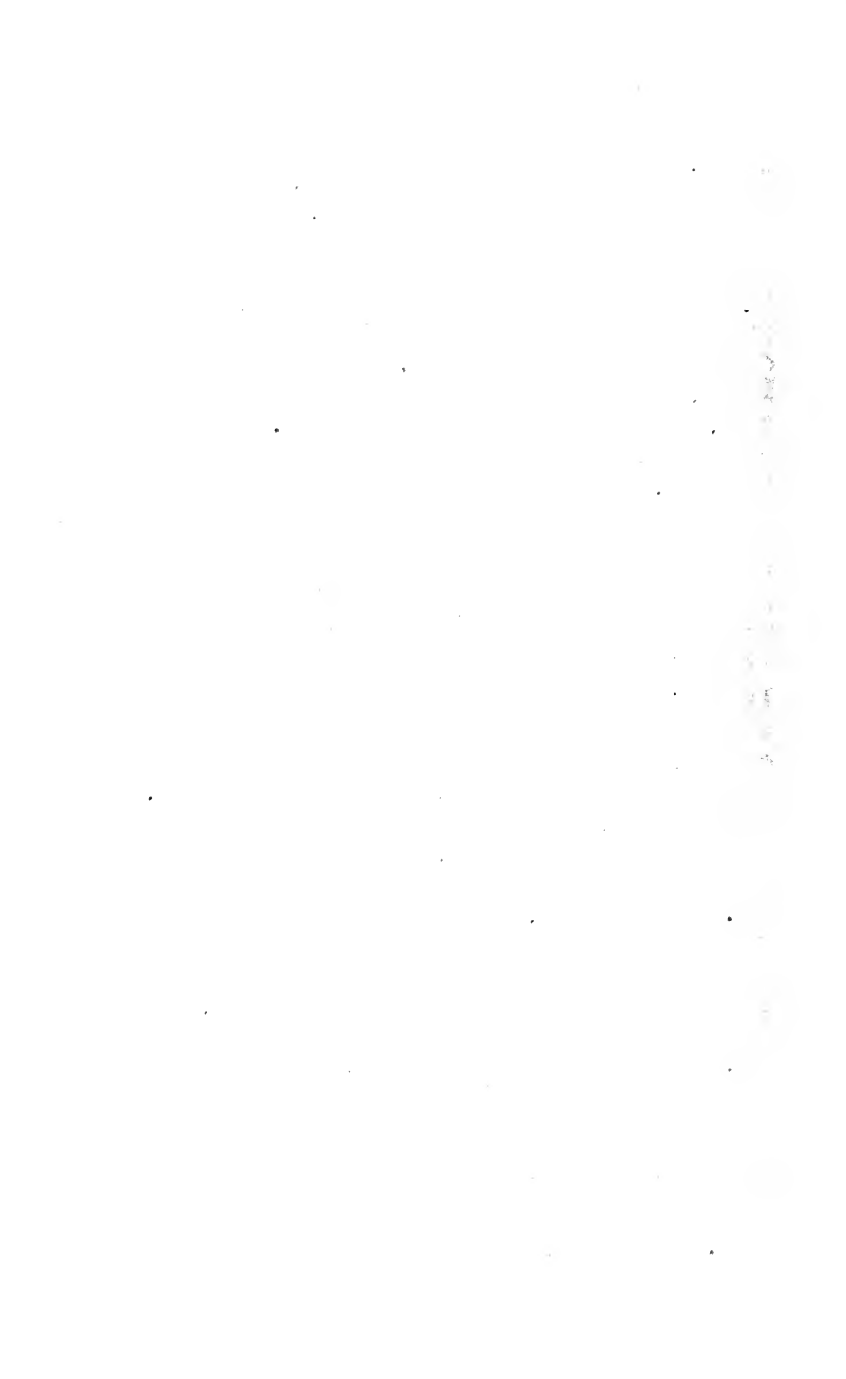
At the time of which we speak, the parish priest of St. Symphorien was Father Lapierre, a native of St. André-le-Gaz in Dauphiné. This priest was very zealous, quiet in character, of rare good sense, <page 13> and correct judgment. Born in 1756, he was now in the full vigor and maturity of life. He had performed the duties of a curate at

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Clérieux from 1781 to 1786, and later on at Tain until, in 1791, in obedience to the voice of conscience, he had refused to take the oath of the constitution prescribed for clerics, and had in consequence to fly in order to escape deportation or death. At the end of 1792, he hid himself in a barn at Clauzet, a commune of Vaudevant. When night came on, he betook himself to the castle nearby, the home of Madame de Clavière, who provided him with food and clothing. For three long months, he performed these nocturnal journeys, unknown to the very servants, returning to his hiding place in the morning with a little bag of provisions for the day. In this asylum, he was able to celebrate the holy Sacrifice without much difficulty, and even to instruct the children of the pious widow. After the 9th. Thermidor, he resided at the castle as a tutor until 1796, when he was ordered to look after the parish of Plas secretly. Later on, but at a date which we do not know with certainty, he had to tend the parish at Sarras under the same conditions of secrecy. Finally, in the beginning of 1798, he was appointed to St. Symphorien-de-Mahun.

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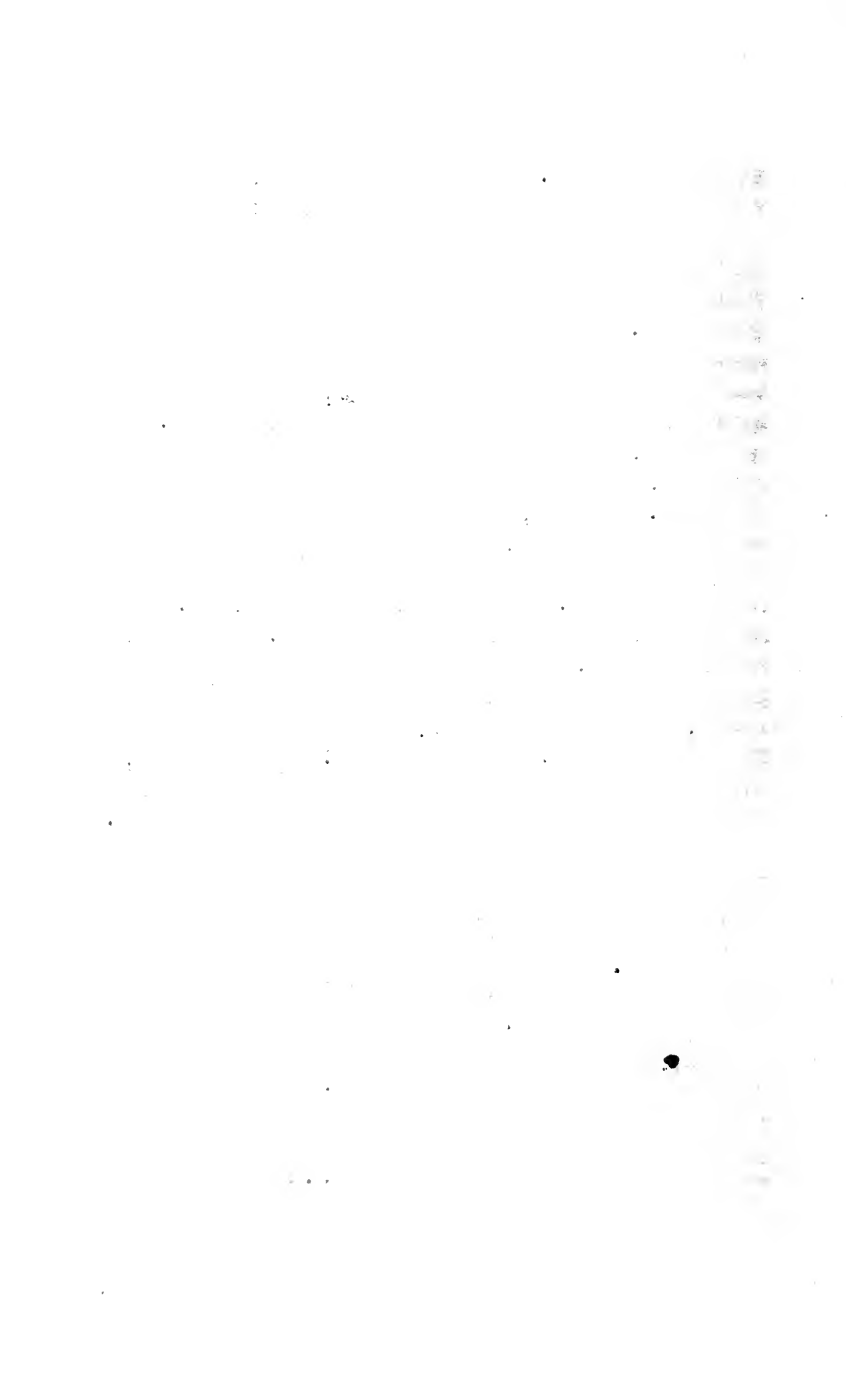
<page 14> This excellent priest had in some measure foreseen the desires of Mgr. d'Aviau, as will be seen from the



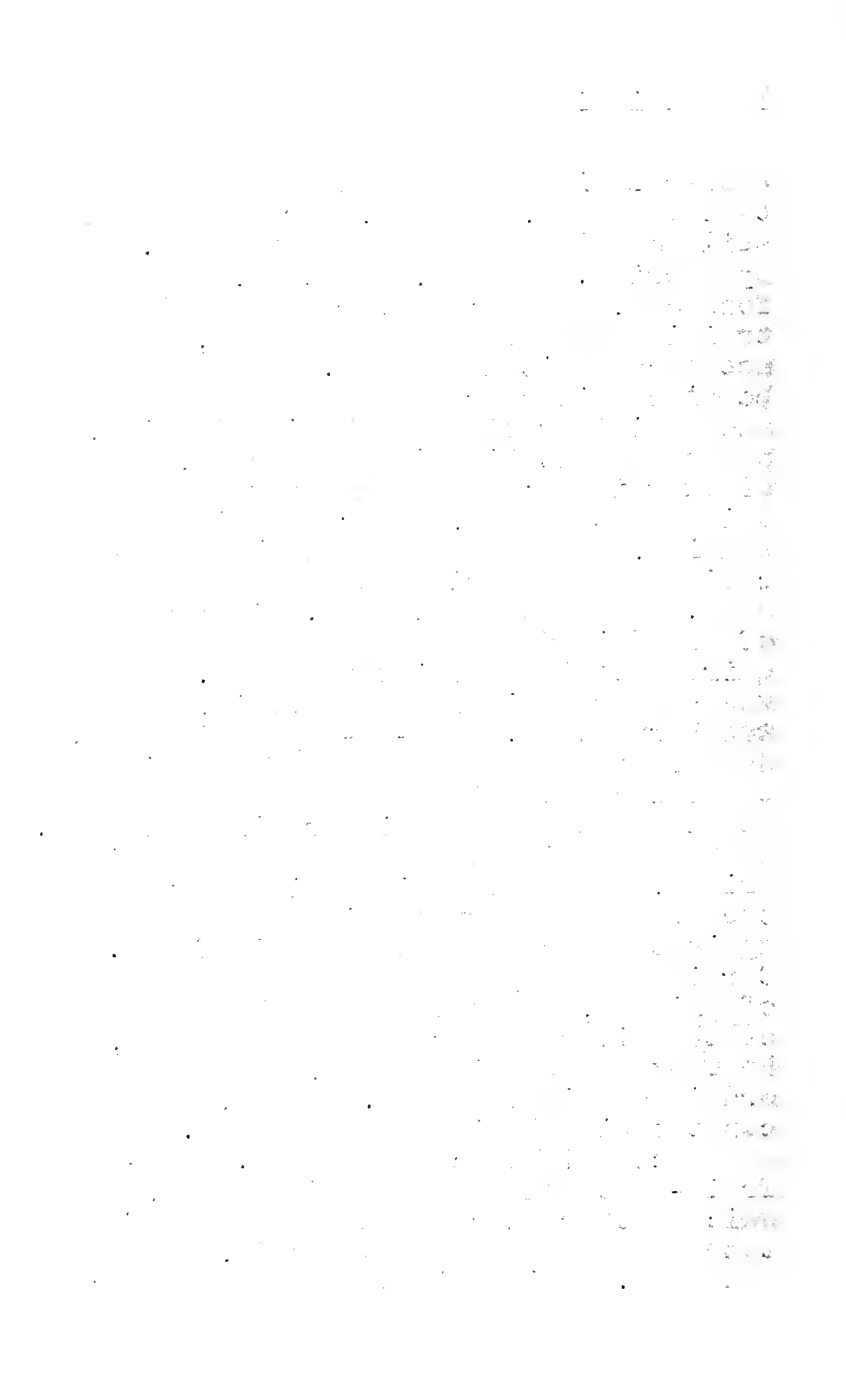
memoirs of M. Jacques Mouilly,* from which we quote the following:

"1799 — From this year we may date the foundation of the College of St. Symphorien. This is how it started. Father Lapierre had replaced Father Dumoulin the year before, and had brought with him on his arrival M. Mourgue, the present parish priest of Preaux, but whom they then called Joseph. He lived with Father Lapierre as his servant, but in reality staying with him in order that he might pursue his studies. Some time later, M. Blanche, whom they called M. Benoit, went to St. Symphorien to make his seminary course; and on Easter Sunday, 1800, he said Mass, being appointed curate of St. Symphorien. Later on, he became one of the superiors of the college in which he had been a pupil."

* Jacques Mouly, of Champavere, was born in 1788, and was secretary to the mayoralty of St. Symphorien-de-Mahun from 1814-1851. He wrote the history of his commune from the beginnings of the revolution till 1851. He kept a regular diary of events concerning the various families of the place and the interests of the commune...



Father Lapierre was in need of assistant teachers, however, for he <page 15> still remained parish priest of St. Symphorien. He was, moreover, not very fond of teaching; and, although his training had been very thorough, he had not much aptitude for it. He wished to be placed in charge of the organization and administration of the institution, and needed at his side a teacher, a man of experience; a person who knew something of teaching, who could direct studies, and perform the work of education in the strictest sense of the word. He proposed to Mgr. d'Aviau one of his friends who possessed these requirements in an eminent degree. This was Father Marie Joseph Actorie, who was born at St.-Jean-en-Royans in 1768. He had been appointed a professor in the college of his native town as soon as he had completed his brilliant course. As he was still too young to be ordained priest, he was teaching philosophy at the Grand Seminary of Die when the laws against the clergy were put in force. Carried away by the example of a number of priests, and notably by that of one of the vicars general of the diocese, he took the required oath, and was even ordained priest by Mgr. Marbos, the constitutional bishop of Valence. He was successively curate of St.-Paul-Trois-Chateaux and Péage de Romans, in which latter place he had the good fortune to meet with the Capuchin, Father Celestin. This priest brought him back



to the path of duty and reconciled him with the Church, after having made him solemnly retract his oath in the pulpit of Péage de Romans and St.-Paul-Trois-Châteaux. After this retraction, Father Actorie left Péage and became tutor in a distinguished family at Côte-St-André, <page 16> and afterwards in the house of M. Ithier de Champeaux. In the beginning of 1800 he went back to his family at Romans.

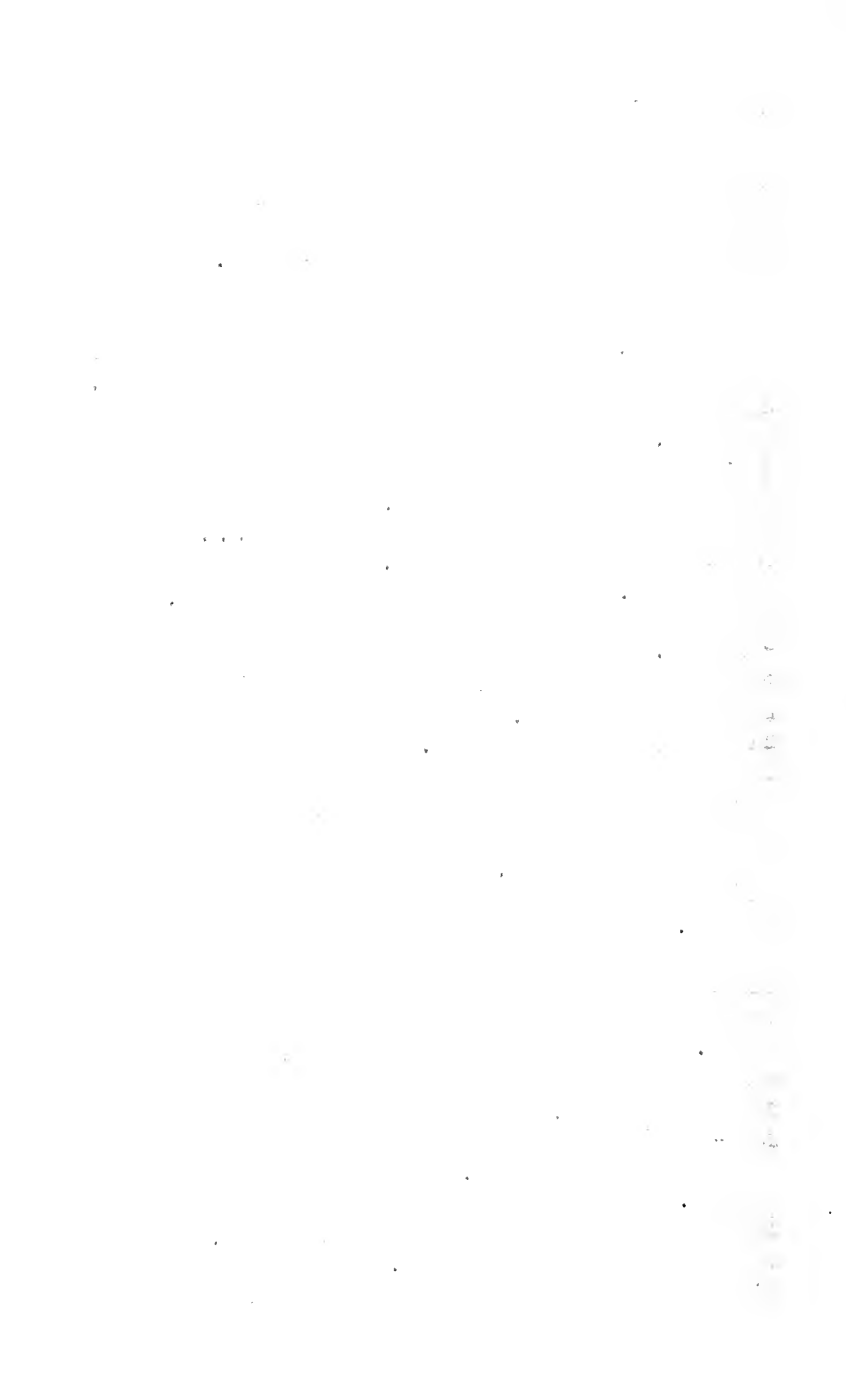
Mgr. d'Aviau was kindness personified, and always ready to pardon a repentant sinner; but he insisted on satisfying himself personally as to the sentiments of those who had erred. He accordingly wished to see Father Actorie before summoning him to share in the work he had founded. He discovered that he was all that Father Lapierre had said: regular, pious, zealous, well informed, a man of letters, a philosopher and a theologian. He was desirous of consecrating his talents and powers to the education of youth, and otherwise disposed to accept whatever employment might be offered him. Appreciating his moral and intellectual qualities, Mgr. d'Aviau invited him to lend his assistance to the parish priest of St. Symphorien. Father Actorie willingly accepted, and brought with him two of his friends, M. Bayle and M. Gential. Another ecclesiastic, M. Vallon, threw in his lot with them, and these, with

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the parish priest and curate, formed the entire staff of the college for the academic year of 1800-1801.

The College opened on the first of November, according to the old regime, with between forty and fifty students. A dozen of them boarded with the parish priest, quite a number when we consider it; the others were lodged in different houses in the village, and came to the school for their classes only... Most of the students at St. Symphorien were not rich, were already pretty old, <page 17> and were destined for the Church. It is worthy to note that the majority of them, especially in the following year, came from among the citizens of Annonay. They had come through the recommendation of Canon Duret and Father Picansel, who had finally returned to his parish of Notre Dame at Annonay, from which the revolution had banished him for almost ten years.

At the re-opening of 1801-1802, the number of students increased considerably. Thirty were boarders, and lived in the priest's house or in others owned by him, while more than a hundred day-pupils dwelt in the village or on neighboring farms. One of these students was M. Pierre Tourvieille, who arrived during the month of March, 1802, as a student in philosophy. The number of professors was also augmented, and we



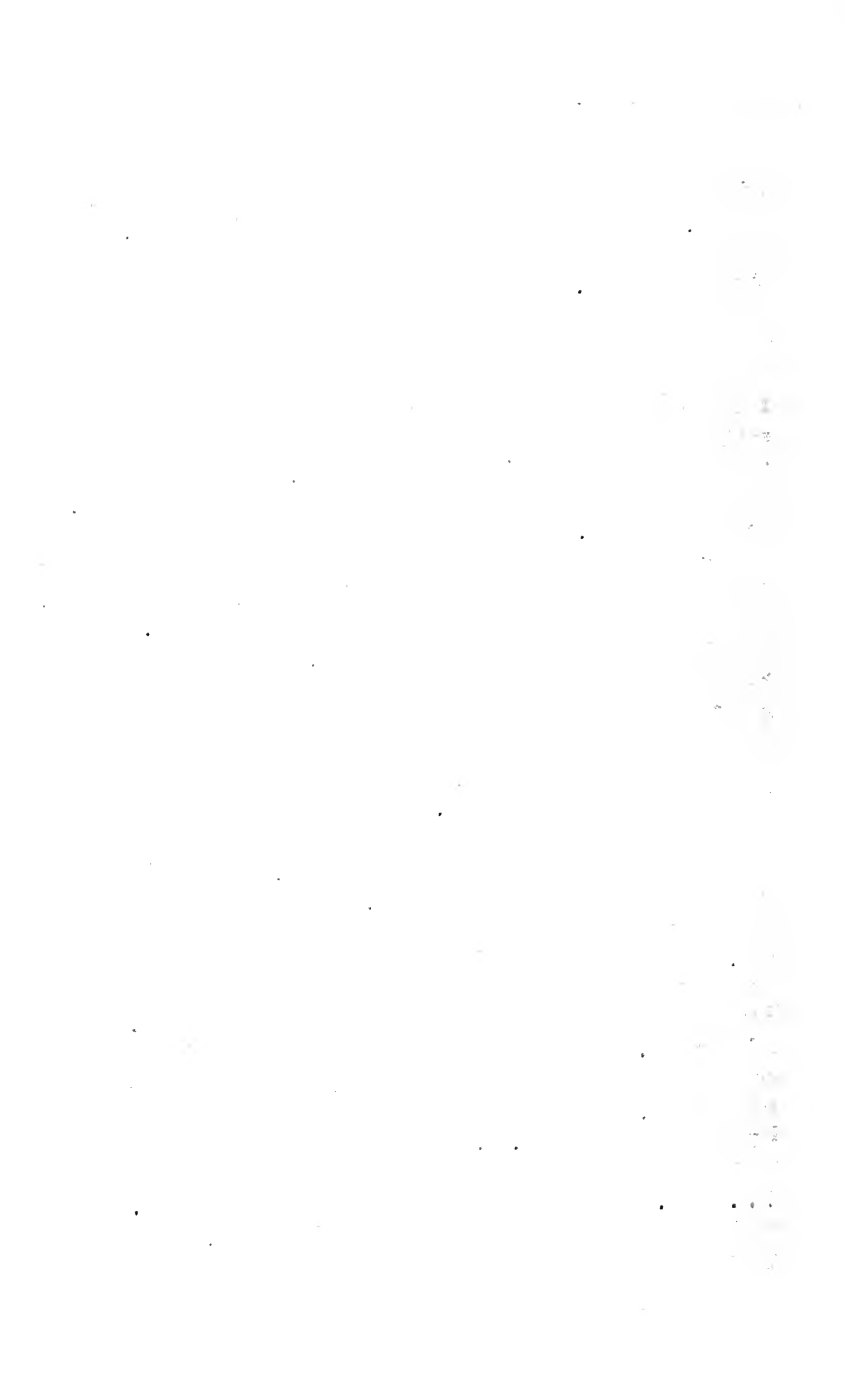
find among them Father Augustin Payan, whom, as well as Father Tourvieille, we shall introduce to the reader again further on.

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<page 19> The programme of studies was not so complicated and extensive in those days as is usual now, for they pushed on as rapidly as possible at St. Symphorien. French and Latin literature formed the basis of their teaching; and to this was added history, geography, elementary mathematics and physics. Some pupils studied philosophy, and many of the young professors of the elementary classes devoted their spare time to the study of theology, under the direction of Father Actorie, who was also professor of Rhetoric.

Though he had taught before, both in a college and a seminary, <page 20> and was an experienced and competent teacher, Father Actorie never decided any important matter without first obtaining the advice and authority of Mgr. d'Aviau. He consulted the archbishop on matters of management, diet, discipline, the order of exercises and the hours of class...

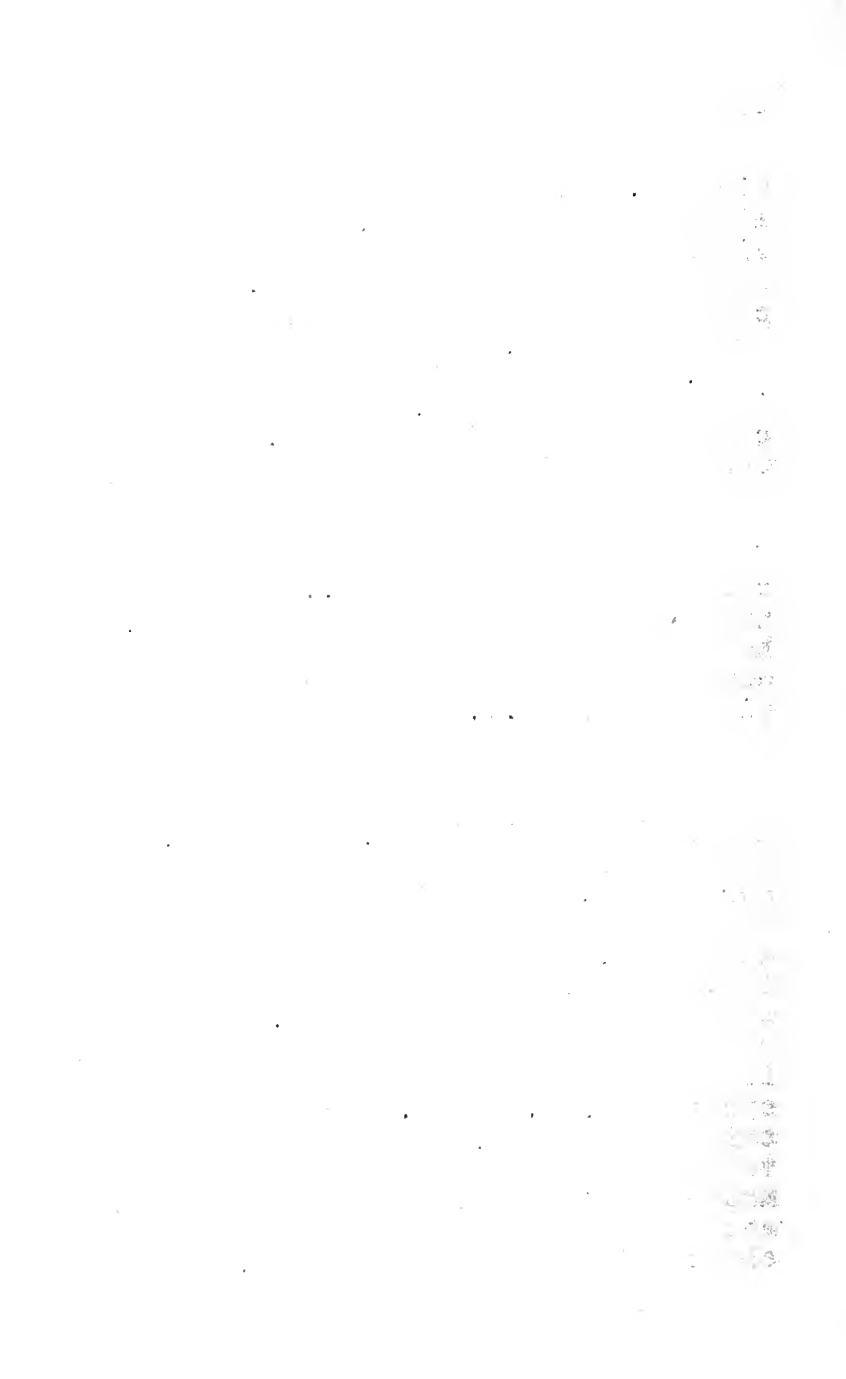
...Mgr. d'Aviau was an educated man. While vicar general of Poitiers, he had for many years been placed in charge of the educational institutions of the



diocese. He was passionately fond of literature and science, and liked to discourse on these subjects with anyone who had made a study of them. He was conversant with the French, Latin and Greek classics, and that not superficially, but in the minutest details and in their generality, as though he had continually cultivated them. It was through his intelligent direction that the course of studies in the schools of the Diocese of Poitiers was on equal footing with that of the most famous colleges of the capital... Great as was his love for the higher studies, he attached far more importance to the development of religious conviction and piety in souls...

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<page 21> He insisted, therefore, that the education imparted by the professors of St. Symphorien should have that stamp of grave simplicity and religious austerity, now more necessary than ever. To this end, he demanded that the masters should set the example. He did not experience much difficulty in this, if we may believe the testimony of an eyewitness, M. Payan. According to this holy priest, the innumerable privations which they underwent in the matter of lodging, food and clothing, not to speak of the rigors of winter on the summit of a high mountain, counted



for something. A most intimate union of hearts, love of work, tender piety and devotion proof against anything, prevailed in the school at St. Symphorien...

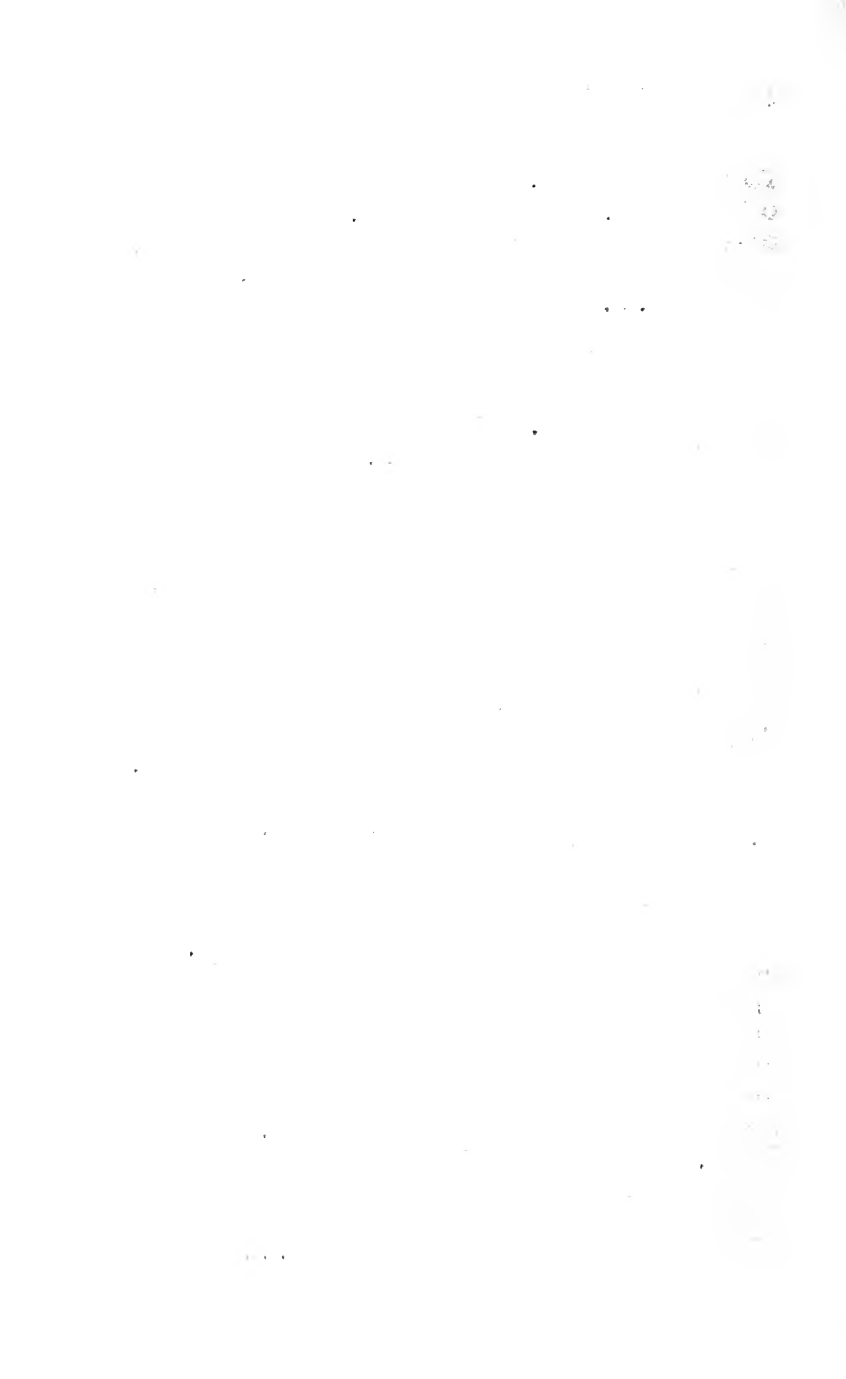
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<page 23> Mgr. d'Aviau's last visit was in November, 1801... <page 24>

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This visit lasted for several days, and had more the character of the inspection of a father who wished to have a strict account of the work and progress of his children, and desired above everything to labish his encouragement on them before leaving them forever.

In the month of August, 1801, Mgr. d'Aviau resigned the Archbishopric of Vienne in obedience to the command which Pius VI had imposed on him and the rest of the French hierarchy. He continued to administer his diocese under a provisional title only, until the Holy See and the French government came to an agreement with regard to a new delimitation of dioceses and the nomination of the incumbents. In April, 1802, he was appointed Archbishop of Bordeaux, and that part of the Vivarais which had belonged to his diocese was almost entirely reattached ... to the



Diocese of Mende. It is well known that the See <page 25> of Viviers had been suppressed by the concordat.

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CHAPTER II

The Removal to Annonay

<page 27> The visit of Mgr. d'Aviau to the college at St. Symphorien in November, 1801, was the last the founder paid his children. But in leaving them, he gave them a protector in the person of Father Léorat Picansel, parish priest of Annonay, his former vicar general, on whom Mgr. de Chabot, Bishop of Mende, had just conferred that title for the Haut-Vivarais.

When driven from Annonay with his curate, Father Malgontier, by the fury of the revolution, Father Picansel had emigrated in September, 1792, and had returned secretly in 1797, with the hope of making himself useful to his flock... Almost immediately after his return, he was obliged to fly to the mountains of St. Symphorien and St.-Pierre-des-Macchabees; and it was not until the beginning of the year 1800 that he was able to show himself at Annonay. He was an intimate friend of Mgr. d'Aviau, and had often accompanied him in his apostolic journeys...

<page 28> ... Father Picansel tried to help on the intention of Mgr. d'Aviau of transferring the school from St. Symphorien to Annonay.

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With the aid of Canon Duret, his curate ... he arranged an agreement between the two directors and the municipal authorities...

... The city rented them the Franciscan Convent ... at a rent of twelve hundred francs, besides making them pay for immediate repairs, which cost about four thousand francs...

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<page 29> This convent had not been occupied for ten years; ... The church was very large, so the choir was used as a chapel, the nave <page 30> became the study hall and recreation room, while the sacristy and some of the side chapels became classrooms. The building which ran parallel to the chapel was turned into dormitories. The kitchen and refectory on the ground floor were used for their original purposes, as were the rooms on the upper storey of the central building.

Sixty of the St. Symphorien students with their masters changed from one house to the other in September, 1802, and willingly assisted in arranging the premises.

Though this establishment was less rudimentary than St. Symphorien, it was no less modest, being indeed very poor. We are assured of this by Father Tracol...

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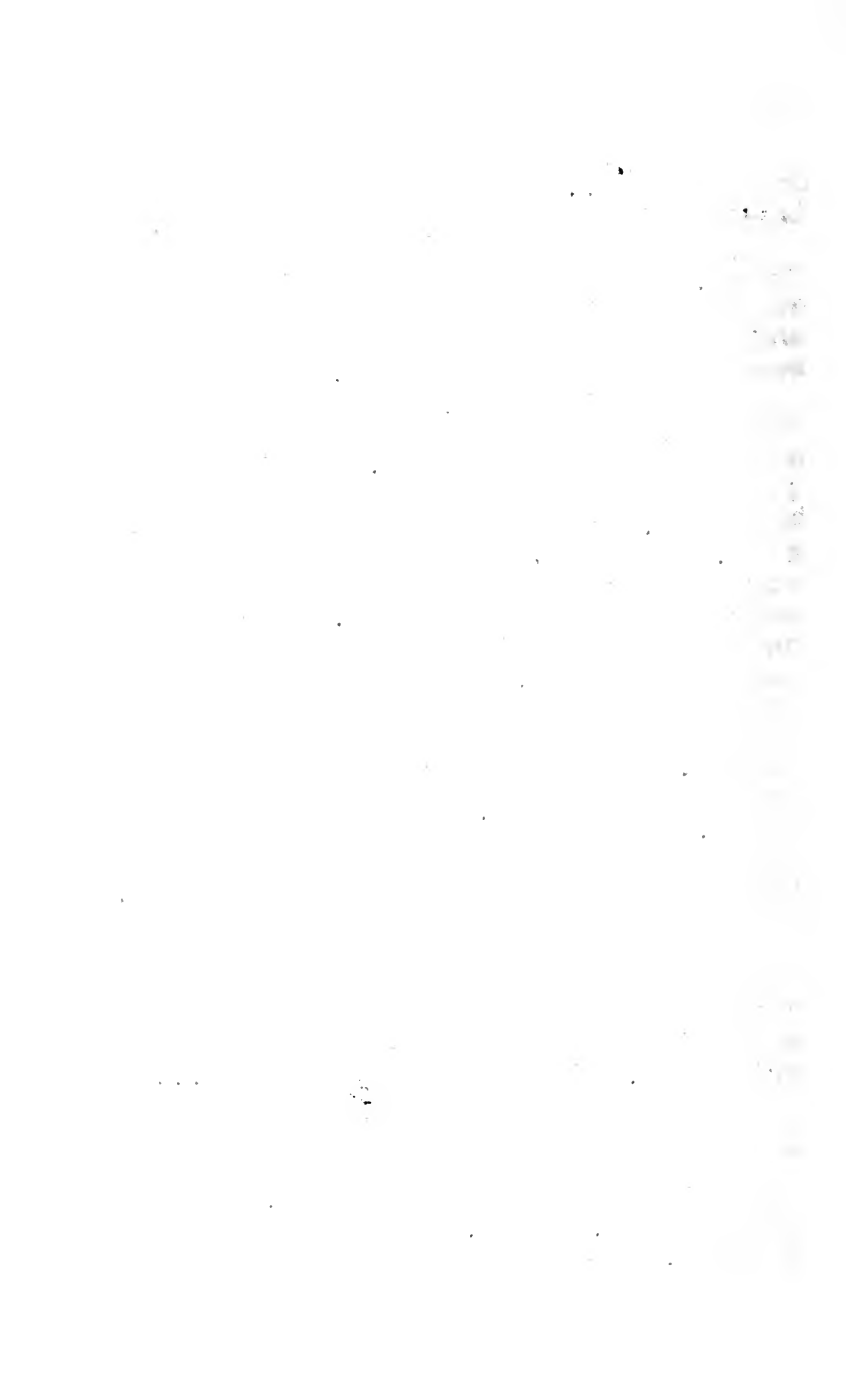
<page 32> ... "Most of the professors were satisfied to do without a room, and use instead a corner in some dormitory, in which they slept with the pupils, or in some classroom through which there was not traffic when the pupils had been dismissed. It goes without saying that, under such conditions, it was only the elders who had fires in the winter. Their beds in the dormitory were, like those of the boys, only boards placed on trestles, with a mattress on top of a straw tick; but they had some very poor curtains around them. A carpet on the floor beside the bed was an unheard of luxury, and it was not until 1828 that the younger professors were supplied with a stove for their use in common. It would have been difficult to find a single armchair in the whole house, or even one padded with straw; and it was only in the superior's room that one could find any window blinds."

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"Never was the health so satisfactory as during these twenty-five years of privation, discomfort and poverty..."

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<page 36> On the 22nd Nivose, Year XI (January 13, 1803), the subprefect of Tournon, who had been informed by Father Actorie of the transfer of the



school to Annonay, sent the following letter to the mayor of that town:

"I am sending you, citizen, the decree of the consuls dated 5th Frimaire last, which erects the college of Citizen Actorie into a secondary school.

"I have no doubt that this favor will be a fresh incentive to the heads of this school and their pupils. You will be good enough to see that the teaching conforms exactly with the regulations of art. 6 of the law of the 11 Floreal, Year X, and that the enclosed decree is put into execution.

"I salute you,

Baude".

* * * * *

<page 39> As soon as the school was transferred from St. Symphorien to Annonay, a number of pupils came as day boys, some paying nothing, and others about twelve francs a month. The greater number were children from the town, who intended to take up some trade or to join the army. The remainder were young country folk who felt that they had a vocation for the priesthood... They lived <page 40> very quietly in modest boarding houses especially provided for them in the town.

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They were very badly fed and encountered many obstacles to serious work, on account of lack of discipline and direction... Outside of class hours, they had only the streets to meet in or for purposes of recreation... For some unknown cause, disorders arose among these scholars in 1807, and about fifty of them had to be expelled.

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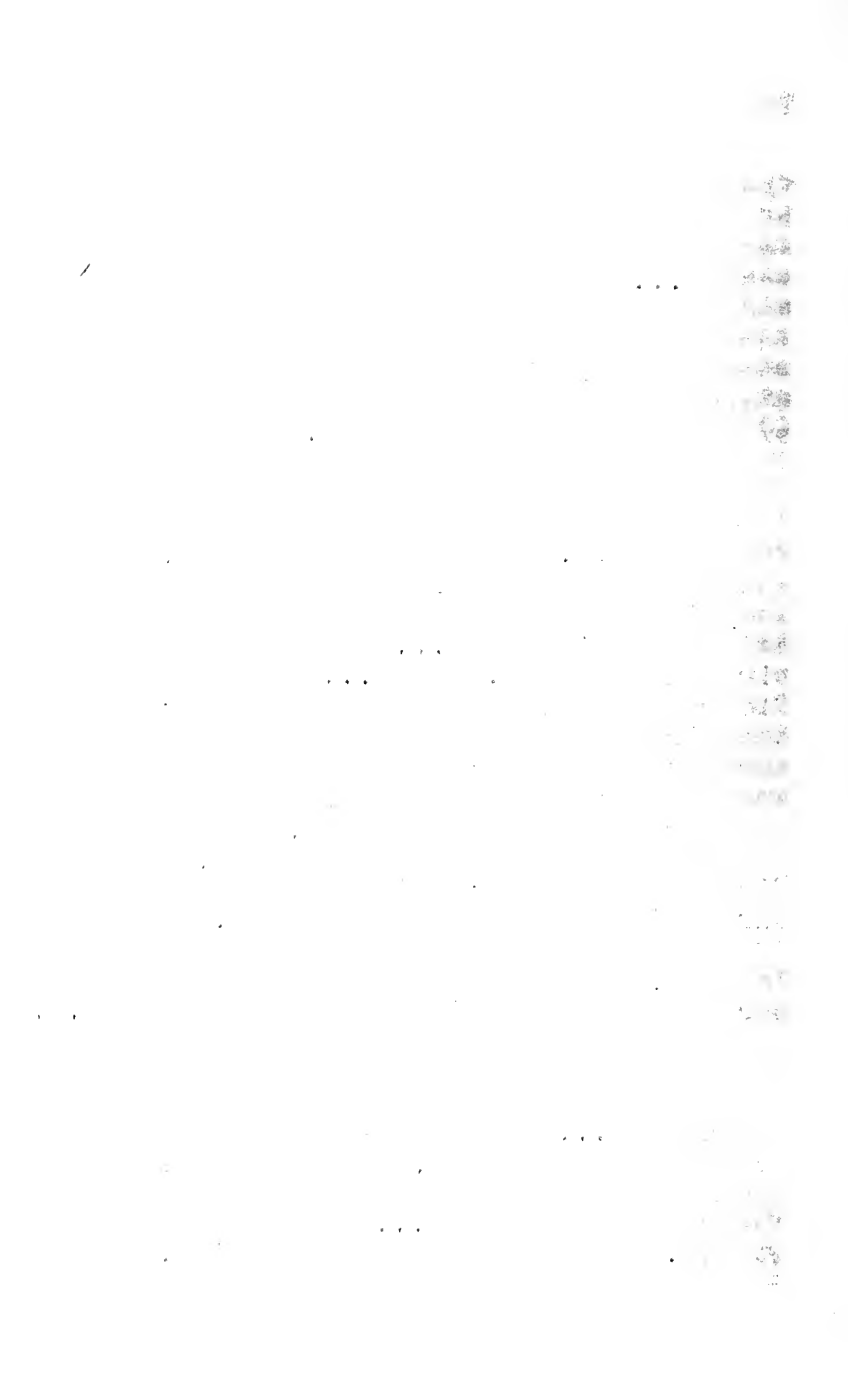
<page 41> ... During the year 1808, Father Duret rented, for one hundred and fifty francs a year, a little house called the 'Castle'... This was the birthplace of Ste Barbe... On the ground floor was a storeroom and a cellar; on the first storey a kitchen and two or three small rooms; on the next three apartments; and above all, a garret. The partitions were removed, and the second storey became a dormitory, the first a studyhall; while the garden was turned into a recreation ground...

In 1814, they rented a stable and a barn which were built next to the house...

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<page 42> ... At the re-opening of the school for 1819-1820, Father Duret, who had resigned his position as curate of the parish in 1816, ... went to settle at Ste. Barbe with his dear pupils.

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<page 44> It must be understood that the little house of Ste. Barbe could not accommodate all the pupils that came from other towns. A large number still lived in boarding houses... From the year 1811, if not earlier, these students assembled for study or recreation in a part of the Monastery of St. Claire, rented for that purpose... Encouraged by Father Picansel ... Father Tourvieille, professor of mathematics, took over that wing of the building situated on the bank of the River Delfme ... and fitted it up as a boarding house for pupils. The former refectory of the nuns was used for both study hall and dining room, the upper floors were turned into dormitories and rooms for the director and the prefect. The recreation grounds lay between the house and the river.

Father Tourvieille installed himself here in November 1812, and as late as 1822, he might have been seen accompanying his students to class in the college. His first prefect was M. Mey, later on appointed parish priest of Vanosc; and <page 45> after him, in 1814, came Father Pagès, who eventually succeeded to the directorship.

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Father Tourvieille watched over his young family with every care, and his boarding house was soon filled, and in

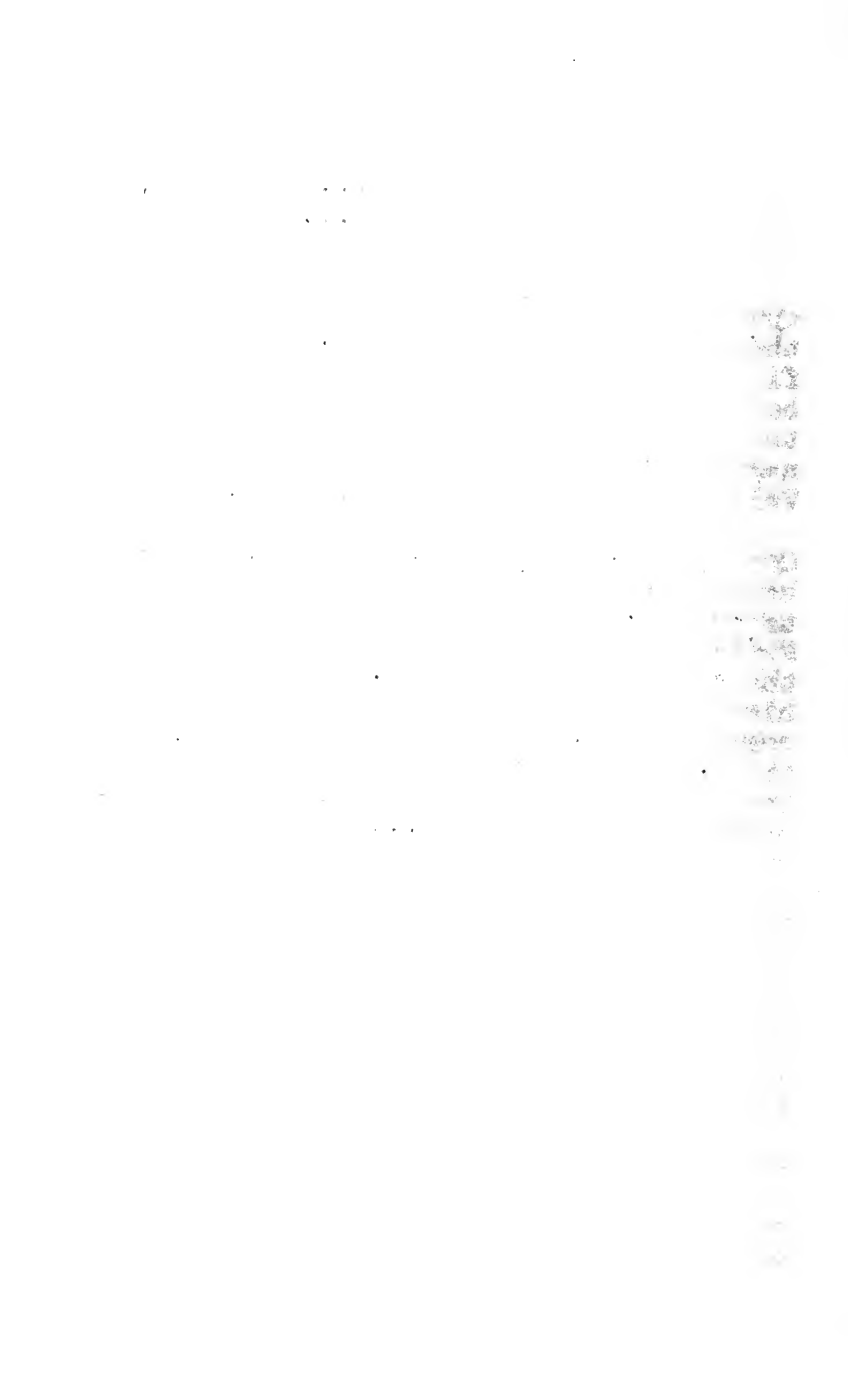


a flourishing condition... In 1819, he enlarged the premises... The old study hall and recreation room were converted into classrooms, and here Father Tourvieille opened a school for French on his own account.

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<page 46> Father Tourvieille opened his school on November 1, 1819. The prospectus included grammar, history of France, geography, writing, book-keeping, practical arithmetic and geometry. This was the origin of the French classes which were taken over by the college in 1827. So well was Father Tourvieille's school organized and managed, that two years later, in 1821, he was awarded a silver medal by the Minister of Education, in recognition of his services...

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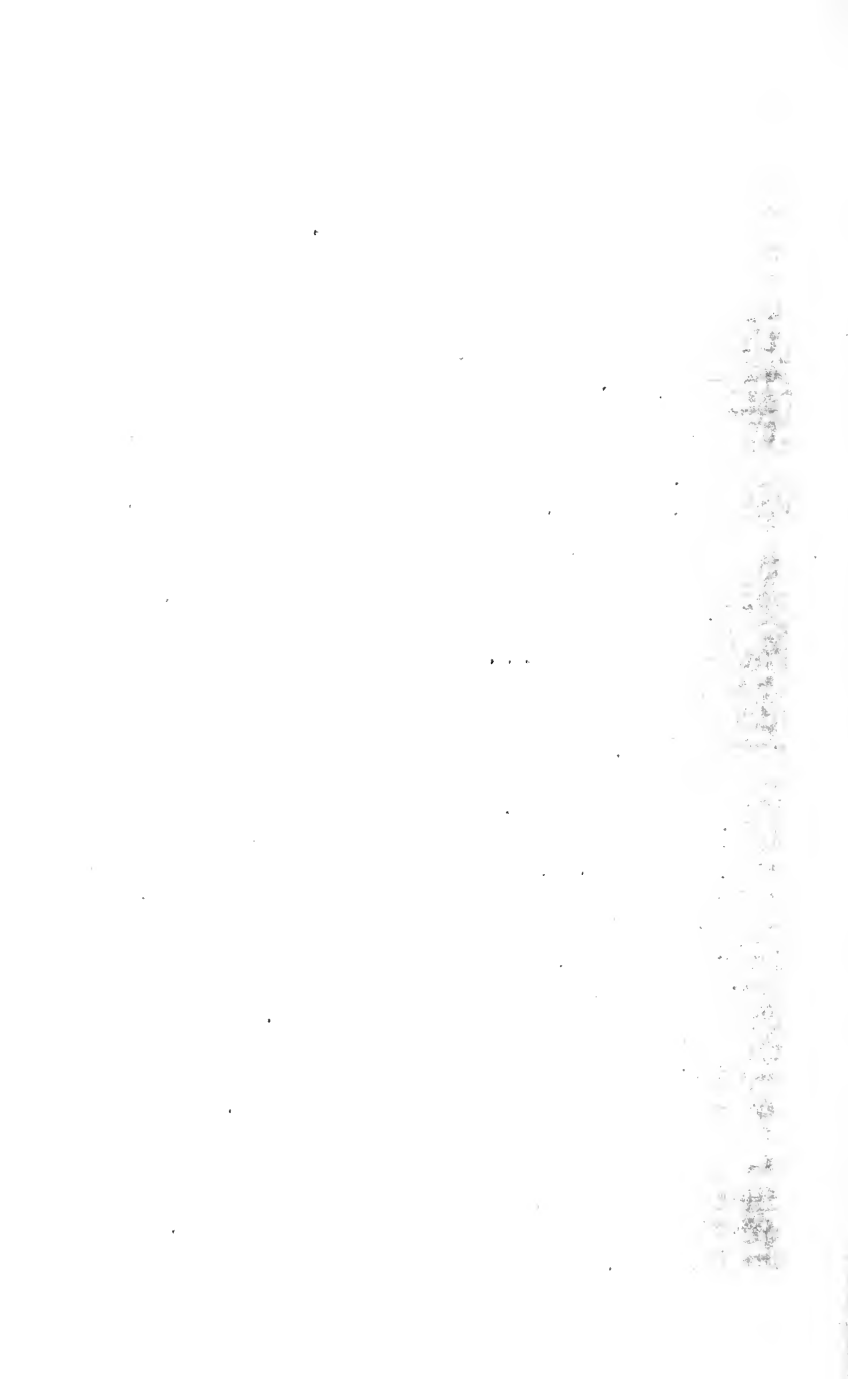
CHAPTER III

The Founders.

<page 50> It is now time to speak of those men of faith, the workmen of the first hour. There were six of them who bore the burden of the day, and were the pillars which upheld the edifice: namely, the two founders, and Fathers Vallon, Payan, Polly and Tourvieille.

One of the greatest blessings which God bestowed on the College of Annonay, was to give it so worthy a superior as Father Actorie... His even temper and the uniformity of his conduct stamped him as a man destined to live in a community, as a man of faith, for whom the yoke of the rule was more a necessity than a duty. He never lost the habit of order and exactitude, or let us say rather, of absolute punctuality, which he had formed in the seminary. He regarded it as essential to men living in community, not only for their own perfection, but also for the good which they are called to do others. He was the first at all the exercises, and anticipated everything that might prove an obstacle to this exactitude.

No sooner, for example, were the students in the chapel, than he was at the foot of the altar, ready to begin Mass. "Let us hurry", said he when detained, "de-



votion is lost when one has to wait." There was no singularity about him, nothing affected in his piety; and he remained faithful to the exercises which Father Picansel had arranged for the professors. He performed the ceremonies with ease and dignity, and omitted nothing that is prescribed in the rubrics.

<page 51> He had acquitted an extensive knowledge of theology in the seminary at Die, where he taught philosophy even before he was ordained... He willingly accepted the duty of teaching philosophy until 1807, when the ever increasing number of students obliged him to devote more time to the direction of the house.

To his knowledge of theology, he added many other qualities necessary to the preacher: a sonorous and ringing voice, a clear pronounciation, which did not lose a single word, and an ease of gesture which was exactly suited to the sentiments he uttered. Nevertheless, he wrote all his sermons and learned them by heart; but he did this without difficulty, as his memory became so good by constant practice that he was never embarrassed. His sermons were those of a theologian, <page 52> solid and strong in proof. His style was dignified and correct, always attractive, and often pathetic.

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Such was his zeal, good taste and magnetism as a preacher, that for fifteen years he preached the lenten series at Die, Montelimar, St.-Nizier, and other parishes of Lyons, and in the cathedrals of Mende, Valence and Grenoble.

But in spite of the good done by these sermons, they were the cause of much regret to some of his colleagues, who found that the good order and management of the house suffered from these absences of six weeks in the year.

The direction of the Sisters of St. Joseph at St. Felicien, whom the Bishop of Mende had confided to his care in 1811, on the death of Father Rouchose, parish priest of Satillieu, did not cause the same inconvenience, and he performed his duty as their superior with his accustomed zeal and regularity. In fact, he was obliged to pay them frequent visits, though he never stayed long; and it was chiefly during vacation time that he was most actively employed in this community. Besides this, he preached their annual retreat, or sent one of the professors of the college to do so.

In 1819 ... Mgr. de Mons ... begged him to accept the position of superior in his Grand Seminary... Father Actorie considered <page 53> it his duty to submit to the wishes of his chief pastor...

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

He took with him as treasurer Father Tourvieille Reynaud, then professor at the college, who died in 1841 parish priest of St-Paul-le-Jeune. Father Actorie succeeded Father Pichon... He set up as a reformer, and was too regular, fastidious and authoritative. Besides, he was a stranger to the locality as well as to the spirit and character of the young seminarians... Father Actorie soon perceived that he did not find in them that spirit of obedience which he desired... He consequently decided to hand in his resignation at the end of the year... He returned to Annonay for the scholastic year of 1820-21, and remained there until the September of 1822, when he retired to St.-Felicien, and devoted himself entirely to the direction of the Sisters of St. Joseph.

Monseigneur de Mons made him vicar general of Mende in 1819, and when, later on in 1822, he was appointed Archbishop of Avignon, he offered him the same position in that diocese. Father Actorie refused this honor, preferring to consecrate his remaining days to the humble duties of director <page 54> to the Sisters at St.-Felicien...

He devoted himself to the interests of his beloved community until 1834 or 1835 when his intellectual powers began to diminish perceptibly... His memory failed him completely, and his principal

and only occupation was to recite his prayers, though it was in vain that he tried to say them properly. He died on March 21, 1838.

* * * * *

Father Actorie was tall; his manner grave, deliberate and even imposing, yet such that he did not appear either sad or austere. He was good humored, genial and kind in conversation, while his temper was very uniform. When he granted a permission to a professor or pupil, it was always with perfect courtesy, and was often accompanied by a few kind words. If obliged to refuse, <page 55> he managed to give his reasons without hurting feelings. When he asked for a service, it was always in a most insinuating and flattering manner, or with such a kind smile as to force one to grant it. "I have need of a talented person," he would say; "so you must help me to do such or such a thing."

... He knew, when occasion demanded, how to show the necessary energy and firmness, or to speak and act with all the authority of his position... When he appeared now and then in the classroom, for the purpose of punishing some pupil who had been reported to him, there was strict silence, and all trembled. It was his maxim that a superior

ought to be a hidden divinity, and should rearely interfere for the sake of discipline, and then only when absolutely necessary, so as not to compromise his authority by showing it too much.

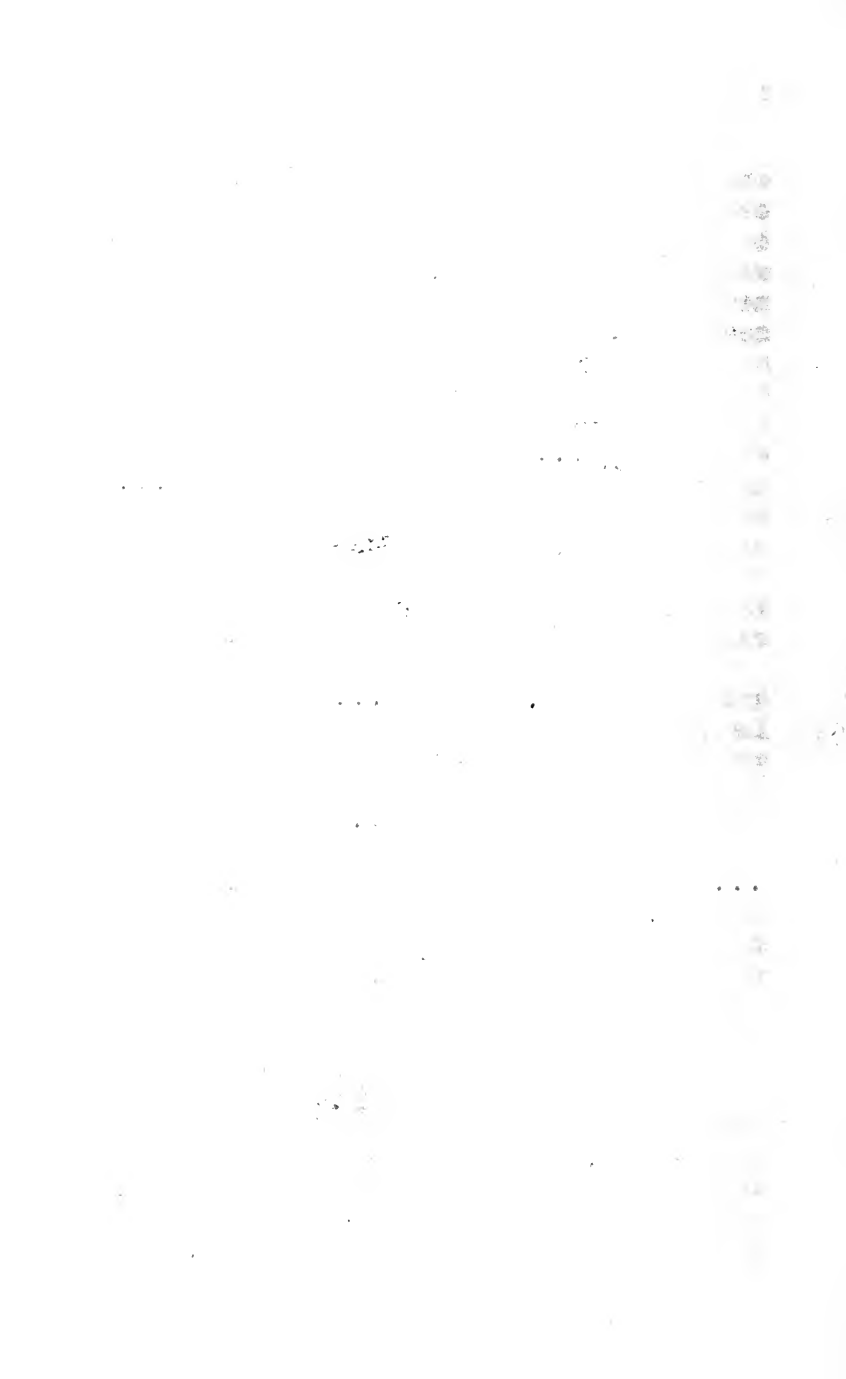
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<page 56> ... The establishment was only three or four years old when... the subprefect of Tournon went to Annonay and, for some unexpected reason, attacked F ther Actorie in such violent terms, that the worthy superior considered it his duty to resign.

The municipal council...came to Father Lapierre and begged him to assume in theeyes of the government the title of head of the institution which Father Actorie had resigned...

... Father Lapierre submitted, butonly on condition that Father Actorie should continue to exercise the authority of superior of the house, and before the parents of the students; for he did not desire that position, neither did he think himself fitted for it.

When the college opened for the year 1806-1807, Father Lapierre assumed the position of head of the institution, <page 57> with all its responsibility as far as the law was concerned, and



continued to occupy himself with the temporal administration; while Father Actorie, with the new title of Director of Studies, was the real and undisputed head of the house. Animated by the same spirit, these two men remained inseparable without even a shadow of discontent; and while each busied himself with his own department, they knew how to act in concert where the affairs of the house were concerned. There always existed the most perfect harmony of spirit and will between them...

While Father Lapierre was satisfied with the temporal administration, he also very ably replaced Father Actorie during his prolonged absences at the lenten stations. As head of the house and responsible before the State, he kept himself well informed of the least details in the matter of the arrangement of classes, teaching, and the work and conduct of the pupils. During his long administration of more than thirty-five years, he proved himself an efficient, wise and prudent treasurer...

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We should, however, entirely misjudge Father Lapierre's character if we believed that he spent all his time in the direction and temporal administration of the house... The Ursulines ... came to Annonay in 1803 (from St. Symphorien)

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<page 58> Father Lapierre, their former parish priest, became their chaplain... During his last years, though it took him half an hour to go from the college to the convent, he would never allow a confrere to replace him, whether for Holy Mass or Benediction... "Father Actorie", he would say with a smile, "was made to occupy important professorial chairs, for large and select audiences; but what I need is a cloister, with children and nuns. That is all I am able to do." Those who knew him and heard him preach in the parish church at Annonay, were aware that this came from humility, which was his predominant virtue... <page 59>

The next place after the two founders in this history belongs to Father Vallon who was a master at St. Symphorien from the very beginning. We do not know what position he occupied in that place; but at Annonay, his was the most laborious, troublesome and thankless, though at the same time most meritorious duty of all; for he was study and recreation master for twenty-five years.

He had acquired an undisputed authority over his little kingdom, and his presence was enough to ensure complete silence and order... He governed with a switch, and exacted prompt and absolute obedience. He is described <page 60>

as having a very quick eye, always carrying a bunch of keys on his arm, a rigorous observer of the rule, insisting that the law was to be absolute in all things. Bishop de Charbonnel, a former pupil of his called him "a terrible prefect". The good bishop added: "He was a holy priest, but to be classed among those saints who inspired fear in their subjects."

If he was severe with others, however, he was still more so with himself; and his sanctity assumed the character of austerity. He was a living example of the rule, setting an example of a hard, mortified life; and to his onerous duties he added mortifications which certainly enfeebled his strong constitution... Towards 1827, he gave up college life for the holy ministry, which he exercised in several parishes, ending his life in 1840 at La Fare, his <page 61> birthplace...

Very different is the memory left behind by Father Payan... Gifted with a sweet, affable and easy temper, Father Payan was, in the eyes of his former students, goodness personified. He was born at Chassiers in 1771, of one of the highest and most religious families of the district. He made an excellent course at the College of Aubenas, especially in Rhetoric under Father Rouville, an ex-Jesuit, who was put to

death at Privas by the enemies of the faith. Young Payan was completing his classical course when the revolution closed the seminaries. This obliged him to put off the realization of a cherished vow, and set to work in the country... One day, while with some other citizens reading a notice bearing the names of all the people of the district who had been proscribed, he expressed the hope that such disastrous times would soon come to an end. <page 62> He was immediately denounced and imprisoned at Largentière, but was set free after four or five days, happy to escape so easily. He was no less fortunate in the matter of military service; for he managed to avoid the first conscription decreed by the convention, through an infirmity which disappeared almost immediately after, and never returned until two years before his death.

... As soon as he heard of the foundation of the school at St. Symphorien, he hurriedly bade adieu to his family and friends and set out...provided with a recommendation which...his parish priest gave him...

<page 63> "I, the undersigned, certify to all whom it concerns, that Augustin Payan, my excellent parishioner, most dear to me in Jesus Christ, is thirty years old, has led a good life and is

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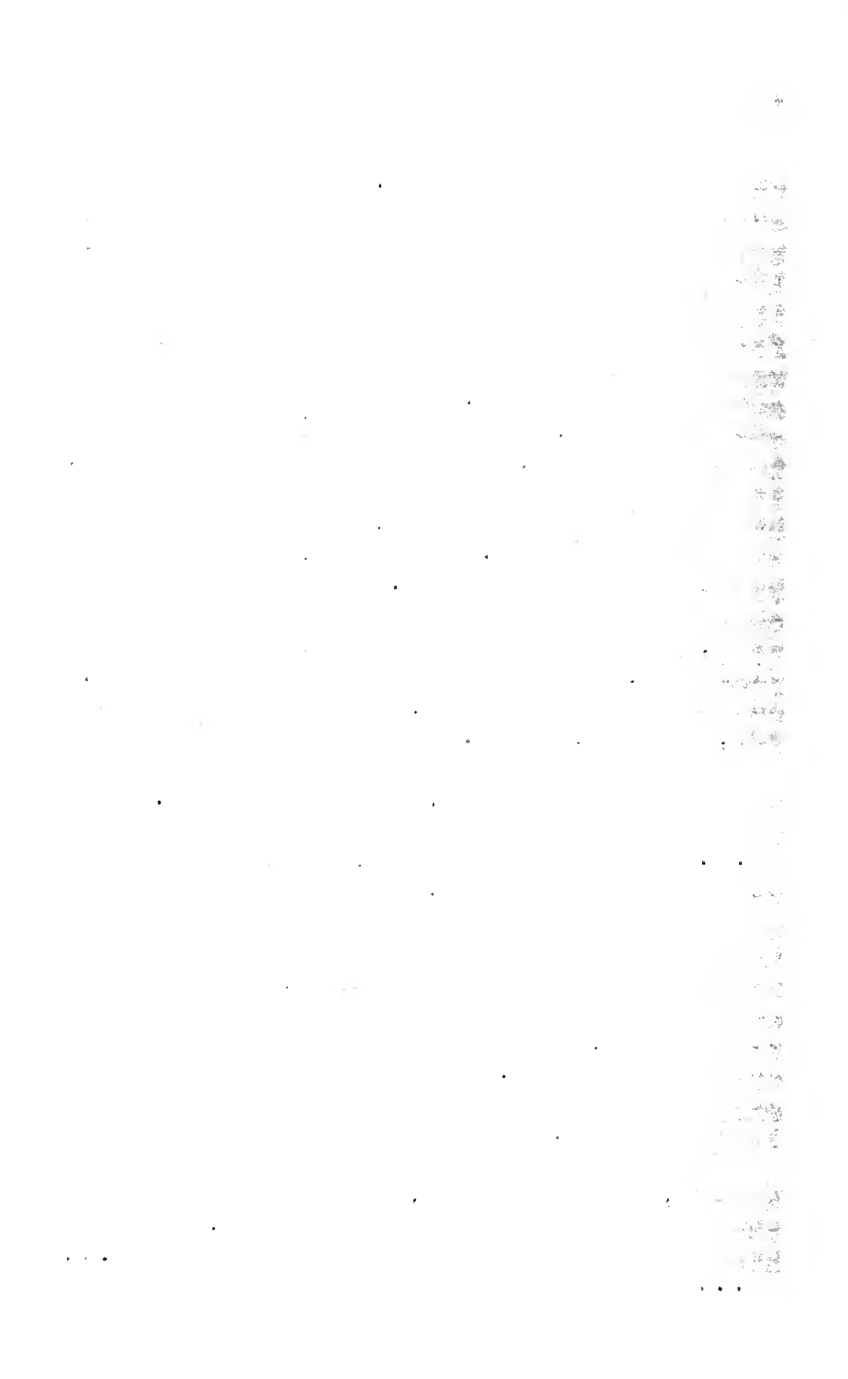
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of good moral standing. He has passed unscathed through these times which one ought to weep over with tears of blood. Not only has he kept aloof from the meetings of the impious, and from heretical and schismatical assemblies, but has fought against them and avoided them to his peril. His conduct has been regular, and he has given an example of piety, faith and purity to all. He has assisted at Holy Mass as often as the times permitted, and is a monthly communicant. In fine, he is possessed of great virtue. I am sure that, in so far as human frailty permits, he will, with the help of God, become a vigilant, faithful and capable servant. In testimony whereof, given at Chassiers, June 7, 1801.

"Pavin, Parish Priest.

"N.B. — He is a singer, and, if need be can teach others."

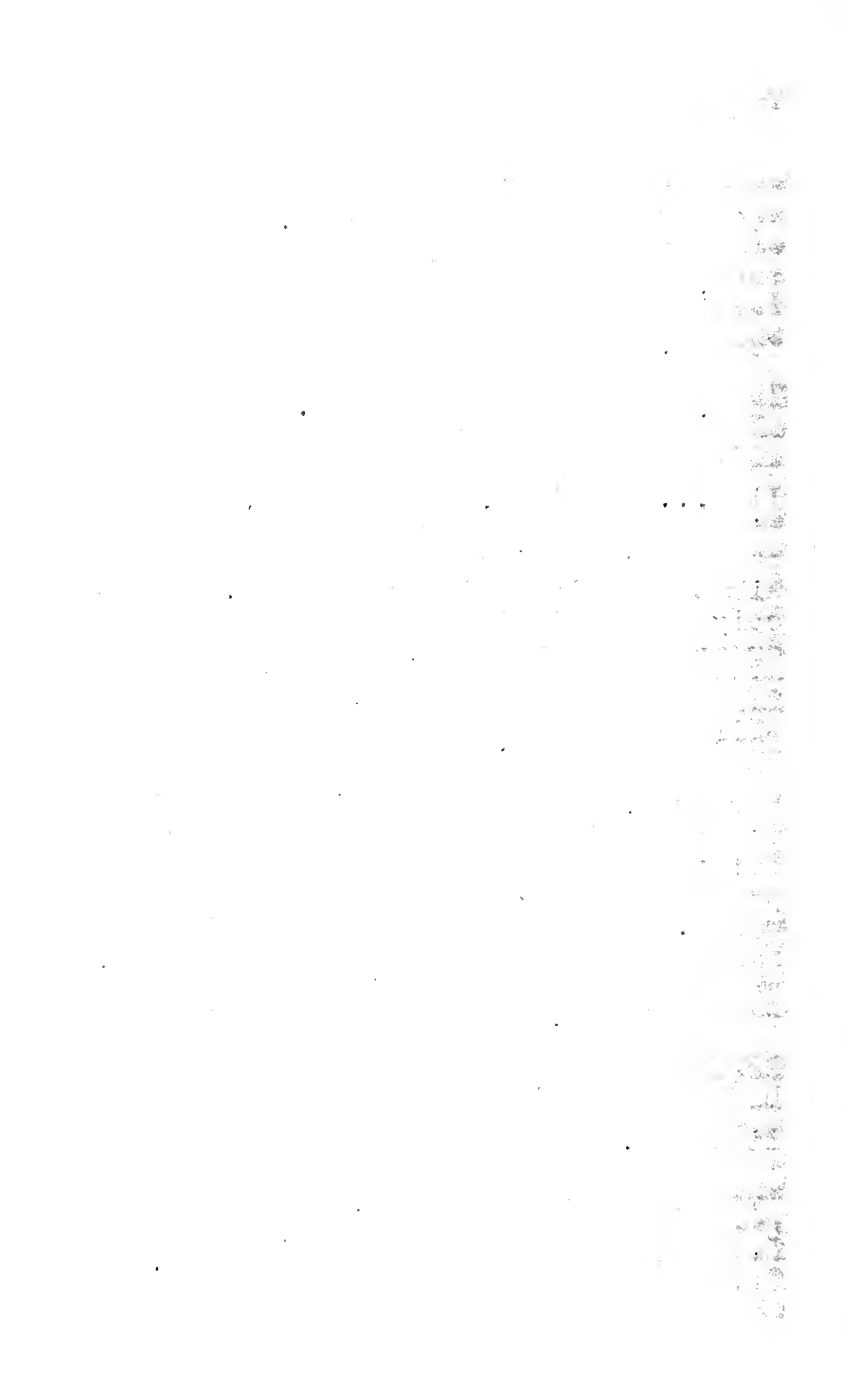
Father Payan taught grammar classes <page 64> for several years, and was professor of Rhetoric for at least fifteen years, until he became prefect of studies in 1825. At the same time he acted as chaplain to the hospital from 1811 to 1820. In 1832 he ceased to be prefect of studies and replaced his friend, Father Canon, as chaplain to the Sisters of the Sacred Heart. He had helped to found this little community... He...was interested in the resolution



they took of uniting with the Congregation founded by Mme Barrat. From this time till his death, which occurred in 1847, he never occupied any other position at the college but that of confessor. For more than thirty years he was the spiritual director of the students, both large and small. More than one owed to him after God his vocation to the priesthood or the religious life... He liked, for example, to take his recreation after supper with the students; and it was an opportunity for him to continue his apostolate. Scarcely was he inside the recreation room or on the playground, than the <page 65> younger boys crowded round him to hear one of the edifying stories they were so fond of hearing.

Moreover, Father Polly did not hesitate to place his rare talent as a story teller at the service of the young people during recreation hours and walks. He possessed an almost inexhaustible fund of jokes and anecdotes, and his manner of telling them was very entertaining. He knew how to give the most commonplace happenings that tone which pleases, and the happy turn which engraves them on the memory of the listener.

Even to extreme old age, he accompanied the students on their walks, and took his recreation with them at midday. It

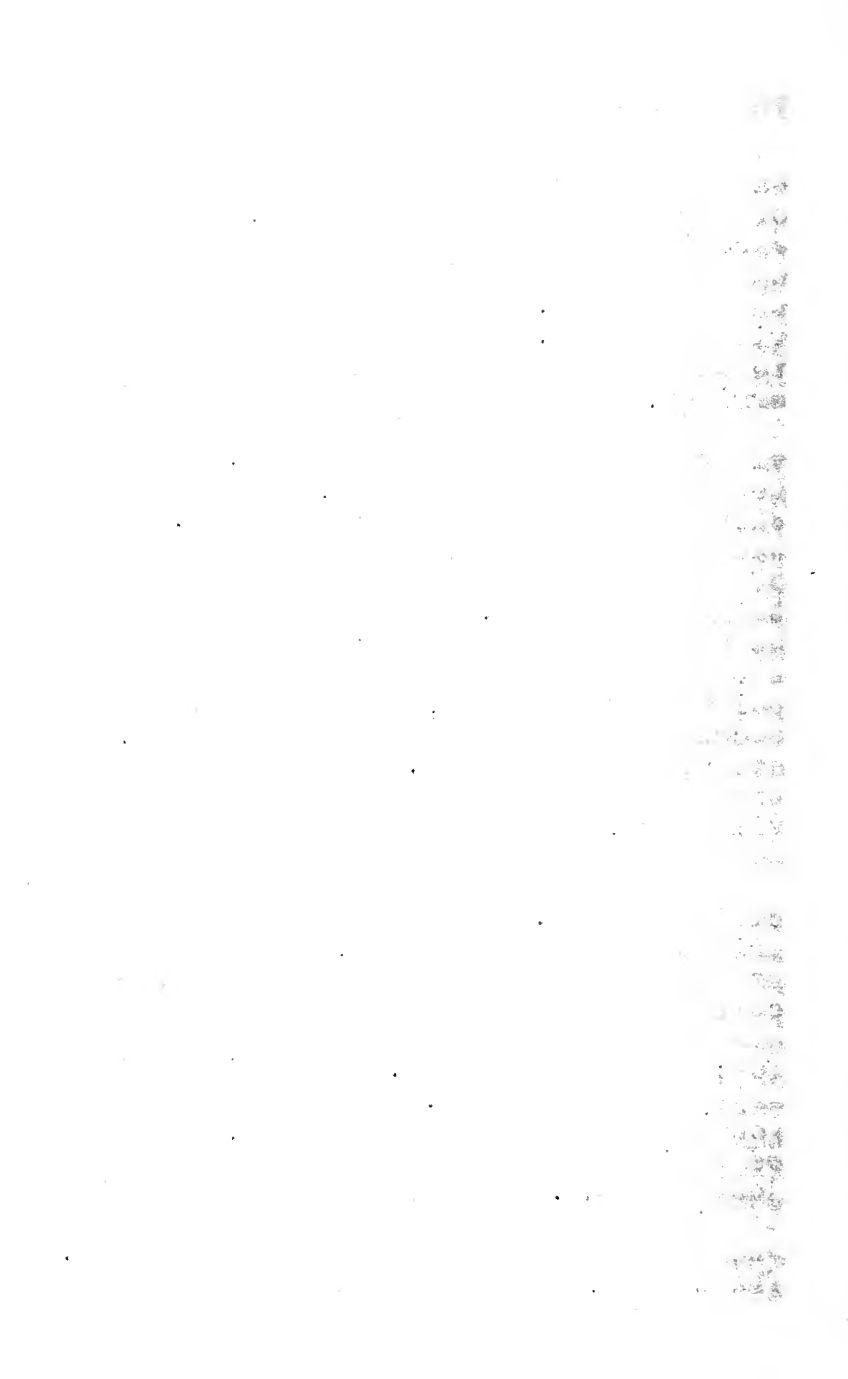


was there that he continued the good work begun in his Dunday evening catechism classes, at which the whole community assembled, and which he conducted with unheard of success during the last years of his life.

He seemed to possess some secret method of making christian doctrine easily understood by all. He used to say that he took great pains with it, and that to teach catechism was not so easy as was commonly believed. His tone, his gestures, his accent and the richness of his voice had in them something peculiar which commanded unflagging attention. His language was animated, full of imagination, and came without effort, attracting the young people strongly. The appropriateness, the stories, the aptness of the comparisons, and the picturesqueness of the phrases, stamped the truths he taught them deeply on their memories. These details explain the words of a distinguished priest who asserted that he learned as <page 66> catechism from Father Polly as in the Grand Seminary, if not more.

Father Polly was born at St. Symphorien in 1772. He studied with much success, both at college and at the Grand Seminary at Puy, which circumstances obliged him to leave in 1792, after his third year of theology. He returned to his family, and was at the death-bed of his father, whom he succeeded as mayor of the commune...

On several occasions during the Reign of Terror in 1793 and in 1794, bands of Jacobins volunteered to hunt priests who would not submit and were hidden in the mountains. The situation of the village of St. Symphorien permitted them to be seen nearly an hour before they arrived, and they found the mayor waiting to receive them with all the consideration which was their due. In winter they had to be warmed, and in summer they needed refreshment; and as M. Polly was a good patriot, he was very prodigal of the contents of his cellar and entertained them well. He even undertook to head the search parties; but in vain they ransacked the hamlets and farmhouses pointed out to them, for they never succeeded in finding a single priest, not even a skull cap. The reason was that the priests had been warned by the villagers, and had time to fly to the woods while the patriots were enjoying the provisions set before them by the citizen mayor. But if the hunt for priests was unsuccessful, the zealous patriots were at least enabled to recover from their fatigue <page 67> which was at least something to be thankful for; and they left St. Symphorien quite happy and contented. They had eaten a good meal and drunk still more, and filled their flasks to suppor them on the journey home. Hence, they did not fail to sing the praises of the civic virtues and the generosity of the citizen mayor. The cellar, which he employed to save



the priests from imprisonment and death was his patent of citizenship. It afforded him great amusement as long as he lived, to recall the splendid jokes he had played on these persecutors, and he smiled shrewdly when, fifty years later, he used to tell of what he called "the tricks of his younger days."

In the meantime, the administration of his commune and the management of his family estate did not cause him to forget the call of his vocation. It was greatly strengthened by the ordeal. If we can believe a story handed down to us by Canon Desmartin, he experienced a special call. "One day, while ploughing his land, he broke his plough and went to get another. He broke this also, and they say even a third. 'Decidely', said he, 'I was not made for the plough', and he returned to his studies."

Whatever the truth of this story, as soon as M. Pully heard of the opening of the theological school at Monestier in 1798, he hastened thither, and was ordained subdeacon under circumstances which we learn from Mgr. Lyonnet. He received his diaconate at Annonay in the house of Mme. de Laborie and was finally ordained priest in 1800 in the chapel at Vernosc.

<page 68> We borrow the account of the ordination at Monestier from the

1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) and (2) under the assumption that the functions $f_i(x)$ and $g_j(x)$ are continuous and satisfy certain conditions.

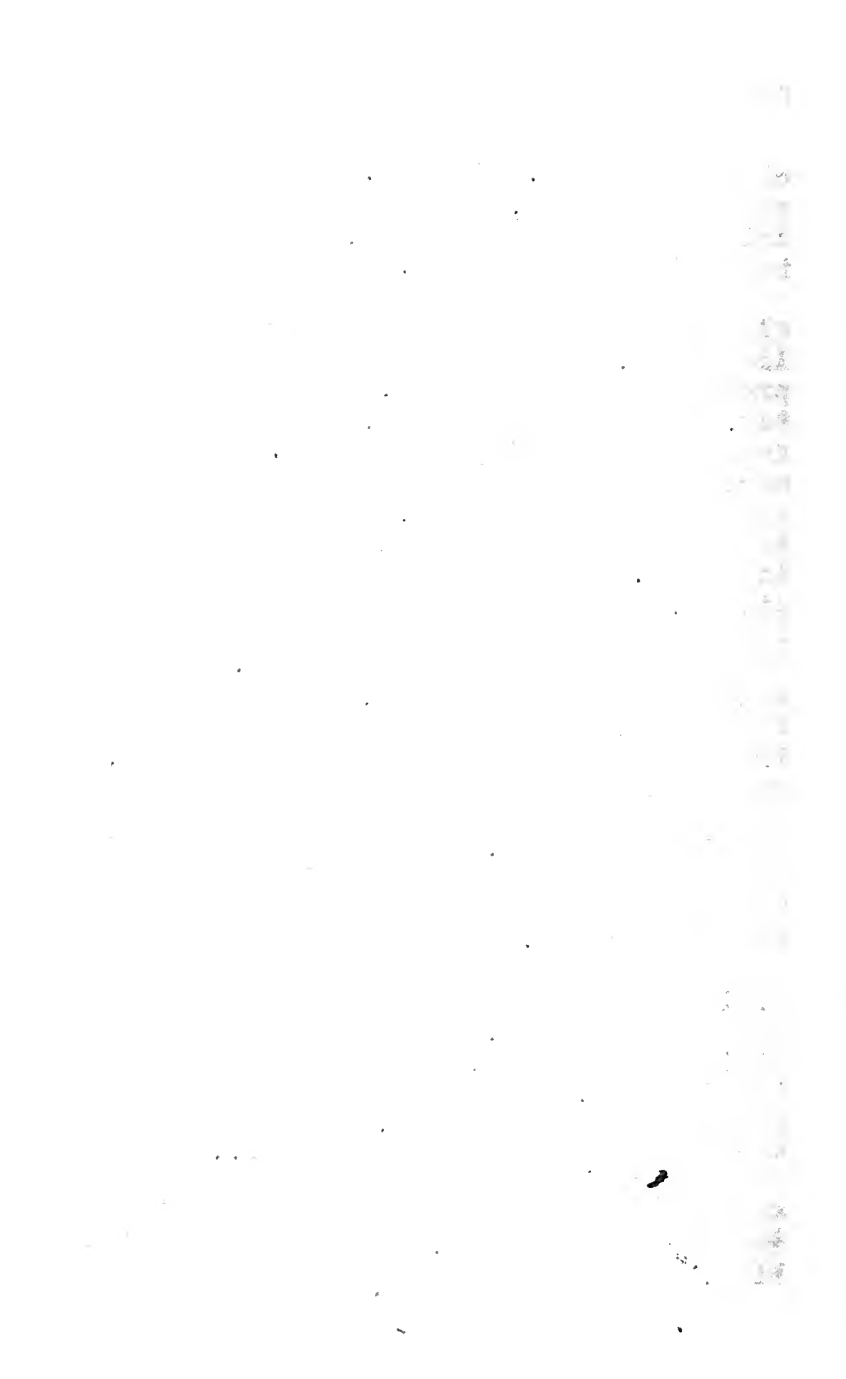
2. In the second part, we consider the case when the functions $f_i(x)$ and $g_j(x)$ are piecewise continuous and the system of equations (1) and (2) is solved in the class of piecewise continuous functions.

history of Mgr. d'Aviau. It is told by Father Dumas, one of those that day raised to the priesthood, who died parish priest of Boulieu.

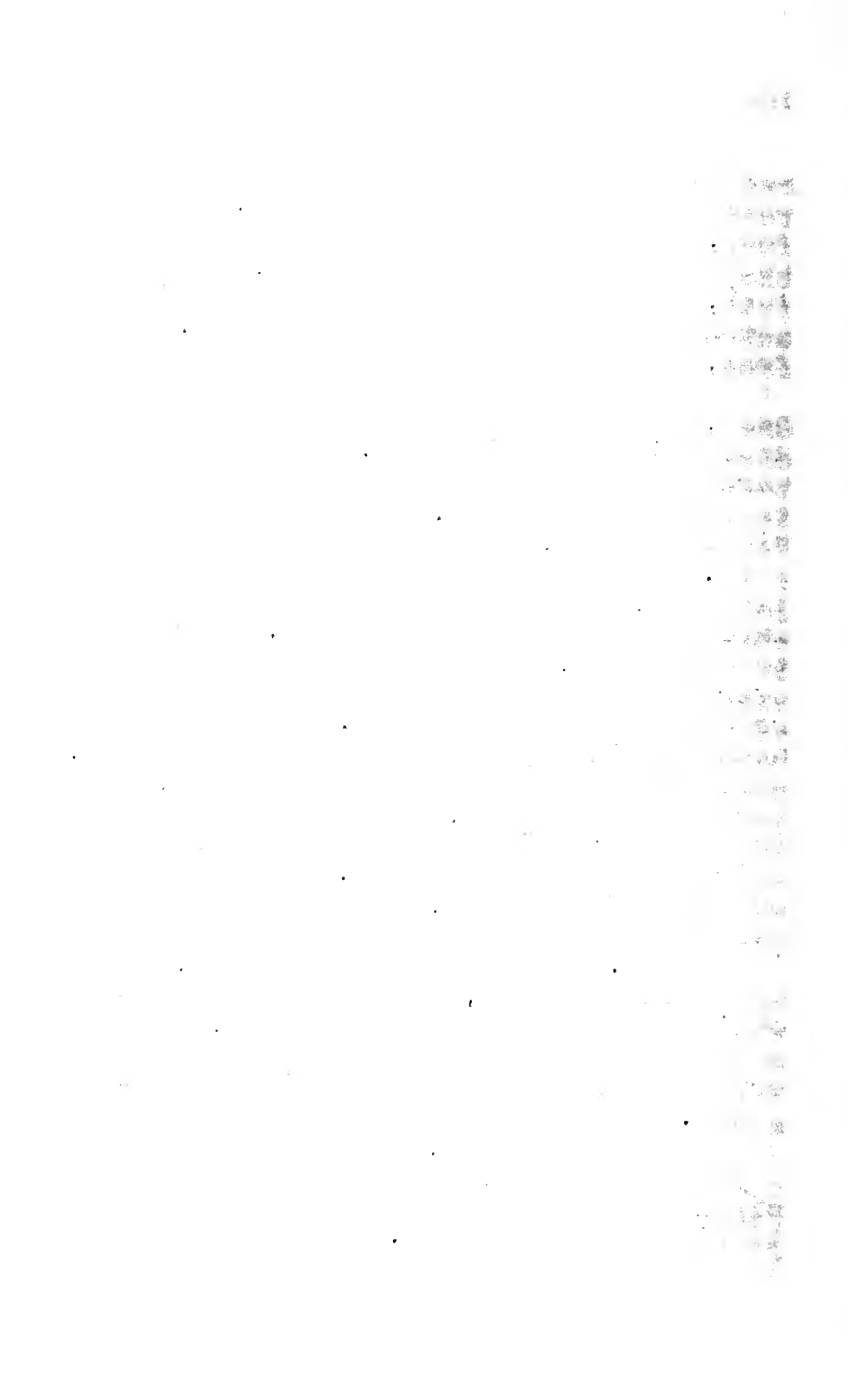
"There were quite a number ordained at Monestier, and some subjects of other dioceses were among us. Some came from Puy, some from Toulouse, and two even from the extremity of Vendée. The ceremony took place in the barn belonging to the presbytery, which had been prepared as well as possible for the occasion. None of the faithful was admitted, and outside of the ordinands, there were only those absolutely required to wait upon the bishop. The solitude of the country, the silence of the night, the curtains which were so arranged as to hide the earthen walls, everything helped to give the ceremony an air which recalled the times of the Primitive Church. It seemed like assisting at one of the ceremonies held in the catacombs over the bleeding bodies of the martyrs.

"This impression is doubly increased when the prelate, dressed in his pontifical vestments, with a wooden crozier in his hand, and a mitre of gilded pasteboard on his head, made his entrance under this thatched roof..."

<page 70> Father Polly was successively curate at Lalouvesc, Préaux and Santillieu, and finally in 1806 and 1807 he



came to the college as a professor of philosophy and natural science. In 1822, he handed over the latter class to Father Tourvieille Raynaud, and in 1822, he was succeeded by Father Déglesne as professor of philosophy. From 1822, he replaced Father Actorie as professor of theology to the young masters, and continued in this employment until his death in 1847. It was towards 1815 that he began to serve the chapel of Toissieux, though it fatigued him very much, as he was then over forty-five. It needed an iron constitution like his, to continue so difficult a labor for about thirty years. For twenty years, he was obliged to walk every Sunday for two hours over bad roads and in all weather. He was to be seen passing by with his mysterious bag, which contained but a bit of bread, some bacon and an onion, all he was to get for dinner; while he satisfied his thirst with spring water. It was only on great feast days, that he could be persuaded to dine with one of his parishioners. During his last years, <page 71> however, his waning strength obliged him to go on Saturdays, and spend the night at the little presbytery which he had built at his own expense. When no longer young enough to celebrate Holy Mass, he used to go with a young confrere, and had at least the happiness of announcing the word of God to his beloved people. The church had been repaired and provided with the



necessary ornaments out his own private purse. His zeal and devotion profoundly touched these good people, and they loved and respected him as a father. Moreover, he acquired a great authority over them, as will be seen from the following anecdote:

One of the people who resided in that district determined one day to build a tavern near the church. There was none in the place before. At sight of this, Father Polly felt his soul filled with a holy indignation. When he next went into the pulpit, he first showed them what a useless and troublesome affair it was; how it conferred no benefit on anyone, and served only as the occasion of offending God. Then he added, "I have devoted my life to your service for many years. All that there is in this church belongs to me, and you know it. Well, if that tavern is open by next Sunday, I will take everything away, and you can go to Annonay to hear Mass if you feel like doing so."

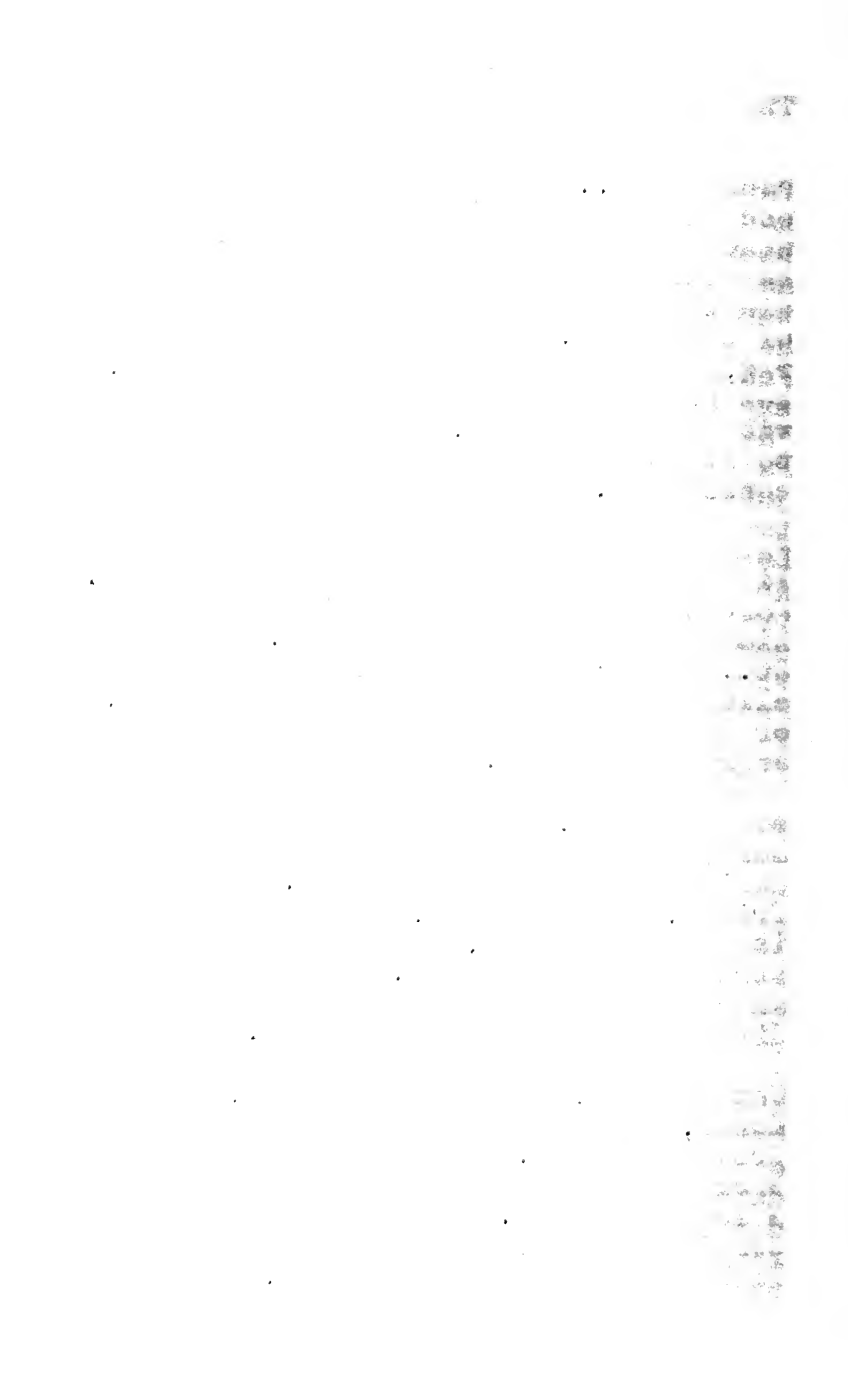
He would certainly have carried out his threat, and it had the desired effect; and for a good many years afterwards, Toisseaux was free from the scourge of a tavern...

<page 72> While professor of theology, Father Polly was often consulted by parish priests in difficult cases of

conscience... He was known on several occasions to go on foot to Tournon to study out the question proposed; for he could there make use of the splendid library belonging to the college of that town. He returned in the evening, still on foot and a little tired, but happy, for he had rendered a service to a confrere, or had been able to lighten some person's scrupulous conscience.

Father Polly had a heart of gold under his somewhat active and rough exterior. More than one priest was indebted to him for his education at Ste. Barbe or Ste. Calire; but not even the slightest allusion was permitted on the subject, or they would have found him a very angry benefactor. However hard and severe he was to himself, he was less so to others, though his religion had suffered from contact with Jansenism during his education at Puy. While his friend, Father Payan, was always speaking of God's love, Father Polly laid stress on His Justice. The following anecdote gives a very good idea of this difference in the two friends.

One morning, a young professor, Father Monot, related a dream he had had the previous night. He thought he was brought to the particular judgment after a long sickness. He appeared before the terrible Judge, who was assisted by Father Polly on the one hand, and Father



Payan on the other. His guardian angel had spoken and Satan had opened his book and demanded punishment. Terrified and trembling Father Monot <page 73> turned towards his confreres, in whom he expected to find defenders. But Father Polly, pointing to the place of expiation destined for the sinner said: "He must pay, he must pay." Father Payan, on the contrary, with his hands joined in the usual manner, slowly turned towards the face of Our good Lord and said, "Let the poor fellow go." At this point, Father Monot woke in a transport of joy. The next morning someone was thoughtless enough to tell the story to the two old men, and though Father Payan was well enough pleased, Father Polly possibly did not feel very flattered.

These five priests, with Father Tourvieille ... were the principal workmen who built up the College of Annonay with success during the first period from 1800-1822... It must not be forgotten that the lower classes were taught generally by young ecclesiastics, to whom the college furnished the means of completing, and even of making their entire theological studies... The greater number of these left the college after ordination, and went to fulfill the duties of the ministry <page 74> in different parishes. Somehow, however, remained there for many years, as, for example, Father Jean Degache* and Father

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* Father Jean-Marie Dégache, born at Annonay in 1790, began his studies under Father Charvet, formerly a Franciscan and a Doctor of the Sorbonne. He entered the class of humanities in November, 1803,... After making his Rhetoric and Philosophy, and studying Theology for a year or so at the Seminary of St. Irenaeus at Lyons, he commenced teaching at the reopening of 1809, continuing till November 1817, when he was appointed curate of Annonay. He had then been ordained three years. He was an excellent master of youth, and as curate and parish priest was a model of priestly virtue... He became parish priest of Annonay in 1823... On the eve of his death, which took place in January 1846, he bequeathed his library... to the College.

Fayolle ** who taught for ten years...

** Father André Fayolle was born at Montréal, near Largentière in 1792. He was Father Tourvieille's nephew and came to Annonay in 1802 or 1803 where he made his philosophy in 1809 and 1810. First he taught the grammar class, then the French classes at Ste. Claire, and was teaching humanities in 1822 he was made head of a section of the Lesser Seminary at Maison-Seule. He was not yet more than thirty years of age... He possessed every quality demanded of a director of a school: a clear insight into realities, a great spirit of order, a calm temper, a very correct judgment,

a certain discernment, and exquisite tact... He then became superior of the secondary institution at Privas, which he successfully administered from 1828 until his death in 1867... He was beloved by his pupils, to whom he was more a father than a master, and, for the greater number of them, remained a friend.

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All these ... professors were models of regularity and piety, and well versed in priestly knowledge. When vicar general of the Haut-Vivarais diocese, Father Picansel <page 75> had given the superior and the professors of the institute a rule, the judgment and spirit of which is shown in the following passage taken from the preface: "Since all are priests or hope to become such, it is necessary for them to lead a truly ecclesiastical life, that is, one spent usefully and in giving satisfaction. Though they do not form a congregation, or a particular body, still they are all members of the clergy and the spirit of their vocation <page 76> demands that, since they are all living under the same roof and sit at the same table, they should follow a rule of life in which prayer is succeeded by work, and work by prayer, and every moment is spent in a manner corresponding to the holiness of their state. And

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this is all the more necessary, because they are called upon to bring up young students in virtue even more than in knowledge, and the most efficacious means of doing so is to lead a regular and pious life."

Several articles followed, appointing exercises and setting down directions to regulate the lives of priests and aspirants just as in the grand seminaries. It was not a religious life, but a community one in every sense; and with all its restraints.

Mental prayer, particular examen, and spiritual reading were made in common; each said Little Hours in private, but the rest of the office was recited in common. Here is what Father Tracol tells us on the subject: "On class days, we met at five o'clock, after the dismissal of the pupils, and recited Matins and Lauds, nearly always standing, with no heat in winter, and grouped around a large wooden candlestick. Then, after a few pleasant words, each took his candle and went off to his little corner for class work or private study. In summer, we went to the enclosure to say the Office, and recited it walking up and down in two rows. Similarly, the bell was rung for Vespers and Compline twenty minutes before the spiritual examen."

<page 77> "On walk days, the Office was generally said outside. Those who

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accompanied the students, dropped behind on the return and said the rosary with such of the boys as were devout enough to join them. On Thursdays, before competitions, we used to go into the sodality chapel to recite Matins and Lauds of the Little Office with the pupils, and Vespers before the walk."

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CHAPTER IV

Some Facts

At the end of the scholastic year of 1801 to 1802, Father Picansel came with his curate, Father Duret, to examine the classes at St. Symphorien. At the closing exercises on August 3, he spoke as follows: ...

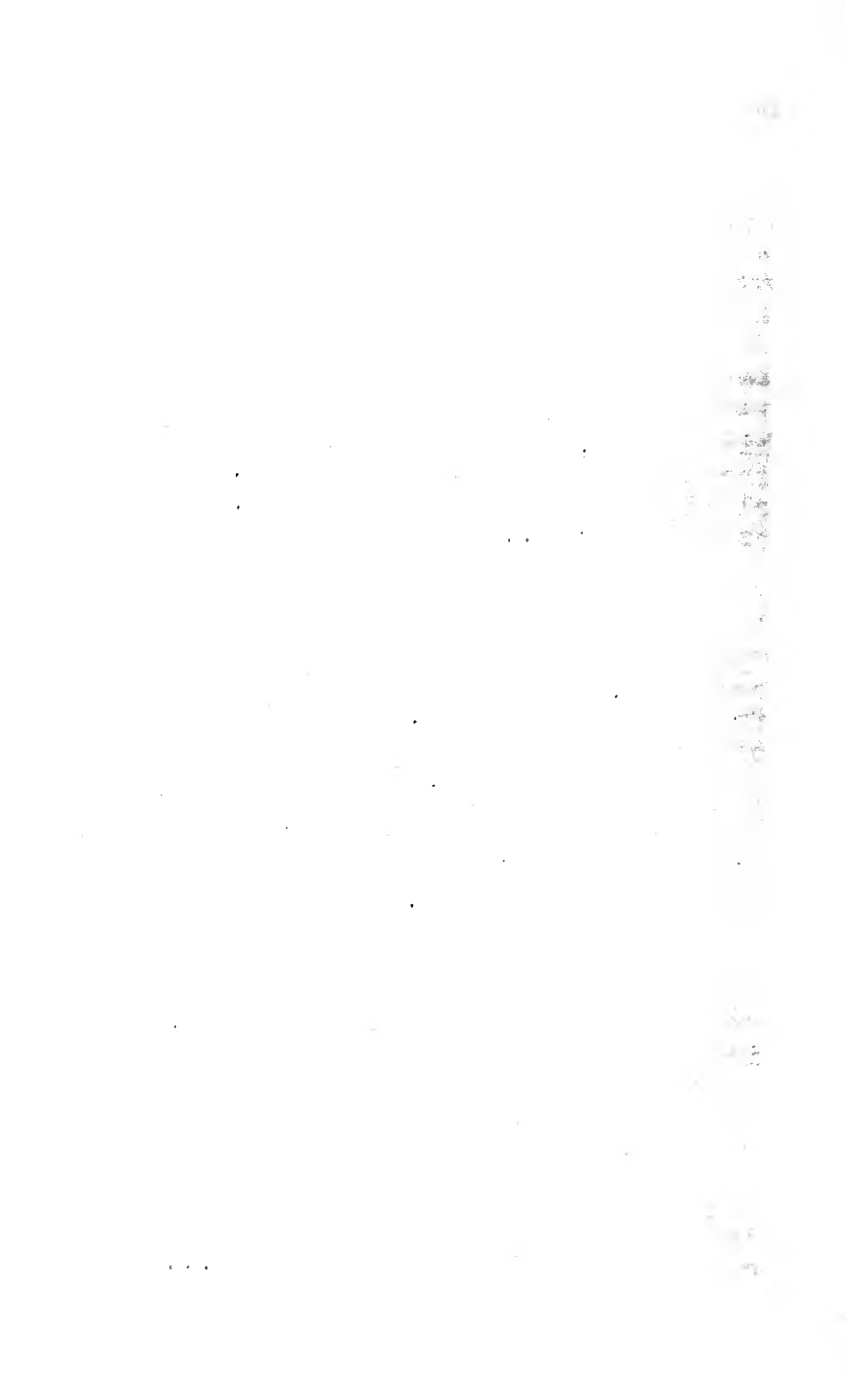
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<page 79> "You will soon reassemble in our town, and your zeal will receive fresh encouragement. The distribution of prizes has been deferred until you have moved thither, in order that a larger number may witness your triumph and make you feel more vividly the obligation of maintaining it that rests upon your shoulders."

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<page 80> "For myself, gentlemen, it is no slight consolation at the end of my career to see rising up in the centre of a town, so dear to me for many reasons, a house of education which will give ministers to the Church, who will be an ornament to her by their learning and zeal; and citizens to our country who will do her honor ..."*

* * * * *



* This transfer of the school from St. Symphorien to Annonay had been announced ... in the following terms: "It is neither a new boarding school nor a new college which is offered the public. It is an educational establishment which has been already three years in existence, founded at St. Symphorien ... under the auspices of Mgr. d'Aviau... The presbytery of this parish is no longer large enough to accommodate the boarders; so the heads of the college, the same who were chosen by Mgr. d'Aviau and have always been under his direction, have entered into an agreement with the municipal authorities of Annonay ... <for the use of> the former Franciscan monastery... This house, which is well situated, is large enough for the opening of a boarding school and to accommodate all the necessary professors. The boarding school and college of St. Symphorien will be transferred thither on the 10 Brumaire, Year IV (November 1, 1802) at the latest. On the next day the work of the boarding school and college will commence, and everything will be conducted and directed in the same spirit as was hitherto done at St. Symphorien.

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<page 93> ... The professors made it a point, no matter what their private opinion, not to take sides in party

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struggles, and to confine themselves strictly to the duties of their profession. This wise rule of conduct has always been followed by their successors in all times and under all the successive forms of government.

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<page 95> (Father Picansel remarked:) "Though living in community, they had not, it is true, any rule which bound them strictly. Nevertheless, they submitted quite willingly to observances which were sufficiently burdensome, so that their conduct was most exact, and their piety most edifying. All were still more distinguished by their regularity, which approached that of houses subject to religious discipline."

When Father Picansel spoke so highly of the professors of the college, he did so with all the knowledge and experience of a superior who had been a witness of what he described. He had spent twenty years of unbroken friendship with them and had entire confidence in them.

"Every Sunday after Vespers", writes Father Tracol, "he went to the college with Father Duret and his other curates. The professors who were not engaged, especially Fathers Polly, Payan and Tourvieille, assisted Father Actorie and Father Lapierre in entertaining them. They met either in Father Actorie's room, in the parlor or on the terrace.

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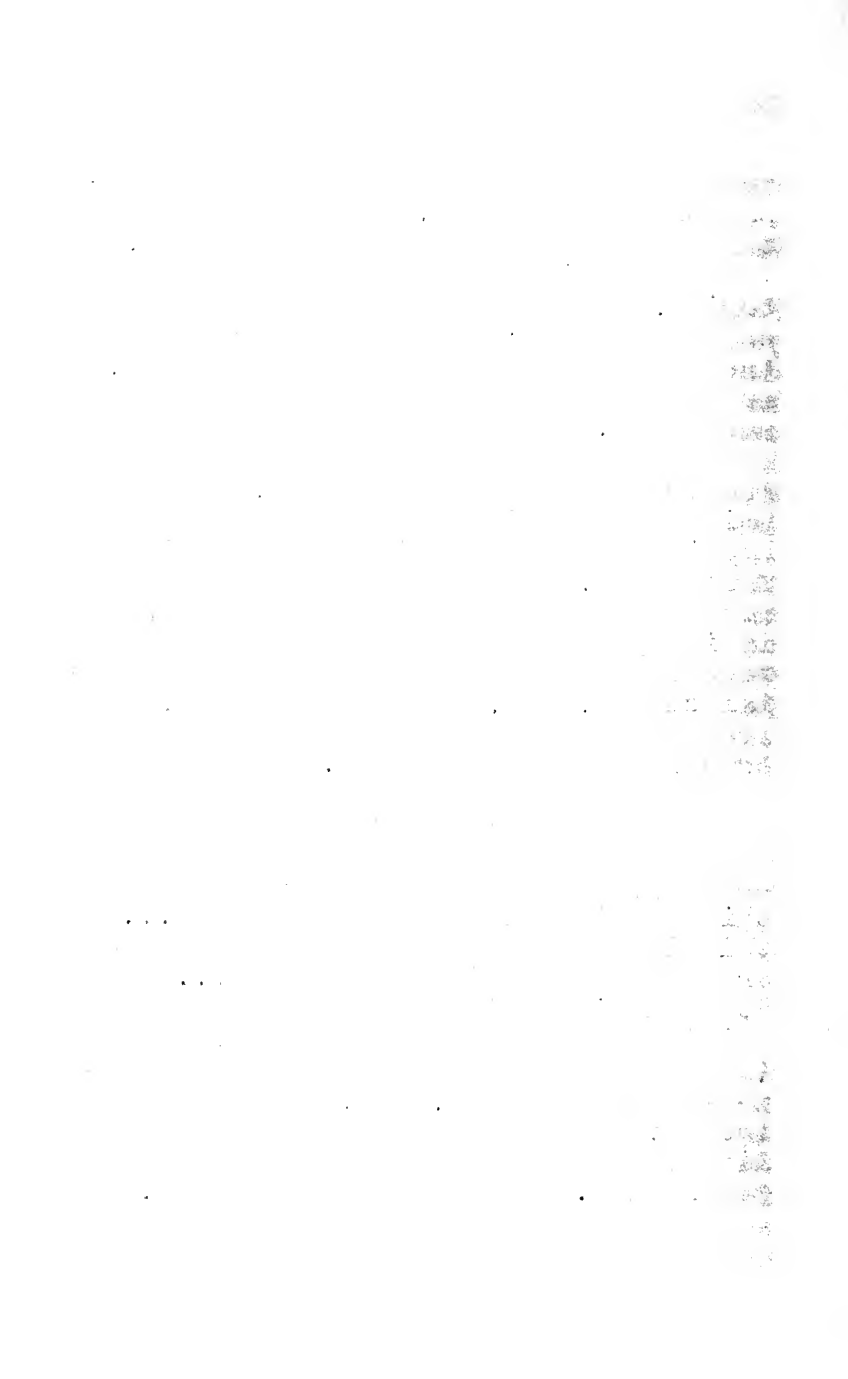
Sometimes the subject of their conversation was religion, at other times they spoke of their fears and hopes, <page 96> discussed parish or college topics, consulted one another and exchanged advice; or on other occasions they laid such serious matters aside, and surrendered themselves to quiet amusement.

Fathers Actorie and Picansel, whose amiable qualities lent themselves so happily to pleasantries full of wit and shrewdness, were the life of these innocent recreations which encouraged intimacy and cordiality between the members of the teaching and the parochial clergy, and, at the same time, refreshed them after the fatigue and troubles of their duties.

* * * * *

<page 97> There was another reason for this falling off in numbers which... is told in some notes on the college addressed to the Bishop of Mende... "Shut up in their college, and avoiding all intercourse with strangers, they (the professors) met only the ecclesiastics of the town, and, on account of the severe retirement in which they live deserve to be called the hermits of Annonay. This does them credit."

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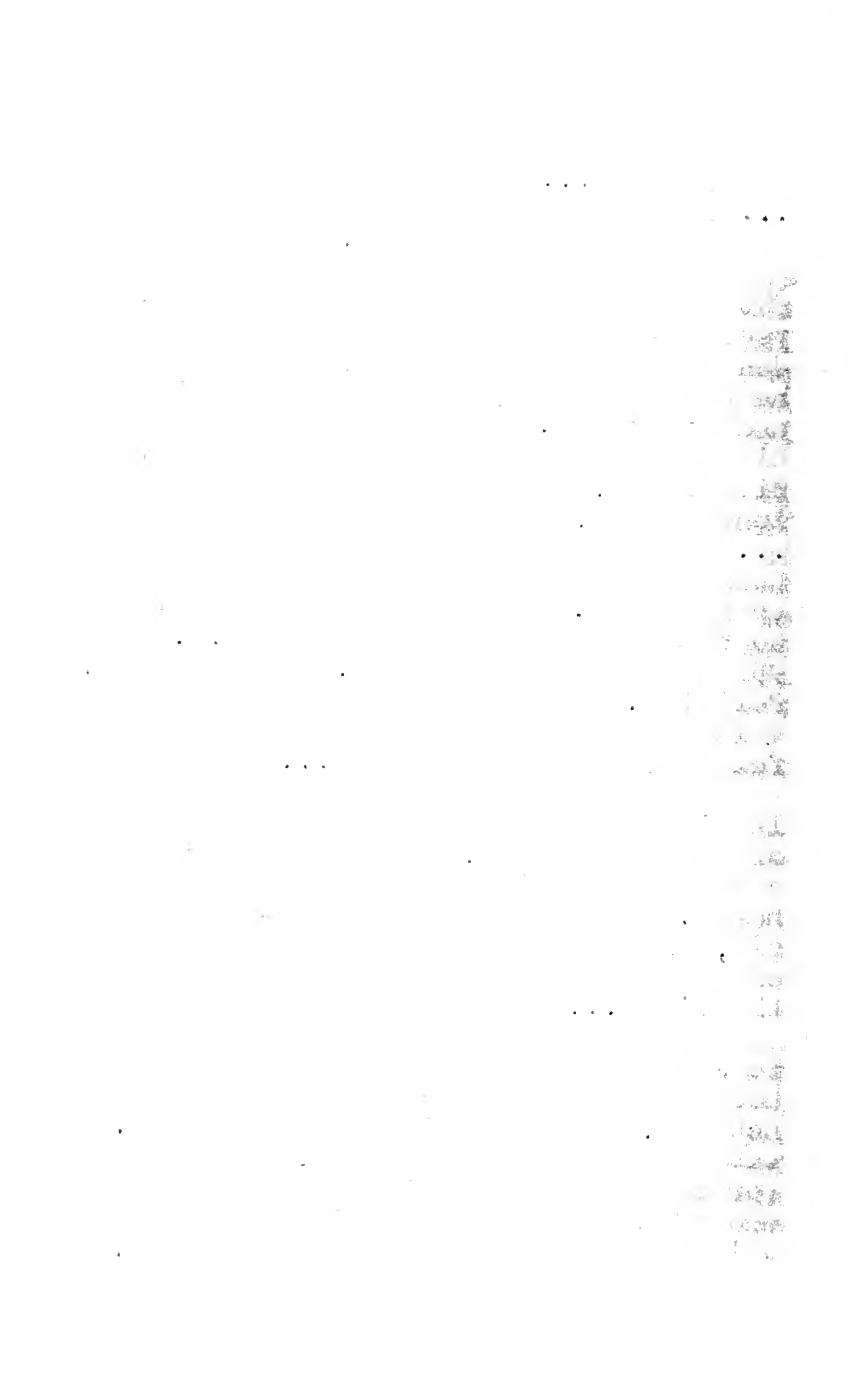


<page 98> ...Discouraged the directors ... finally decided about the month of May 1822 on giving it up.

Father Actorie was then about fifty-six years old and had borne the heavy burden for twenty-two years, in which time he had done a great deal of teaching and preaching. Necessity, as well as his own wish, urged his resignation. His health, which had been good for so long a time, had been rapidly declining ... and obliged him to give up many things; for his strength was not equal to his zeal. He wished to limit himself to the direction and chaplaincy... <page 99> of the Sisters of St. Joseph at St. Felicien. He saw there a retreat in which he might still do active and useful service to the Church...

In view of this unchangeable resolution of Father Actorie, Father Lapierre could not continue as the head of the house. He was already sixty-six years old, and felt that he had not sufficient energy to combat the difficulty of the times...

We shall see in the second part of this book who was the successor of Father Actorie, and what kind of man he was. But before speaking of him, it remains for us to say something of the teaching and education that was given at the College of Annonay from 1802 to 1822.



C H A P T E R V

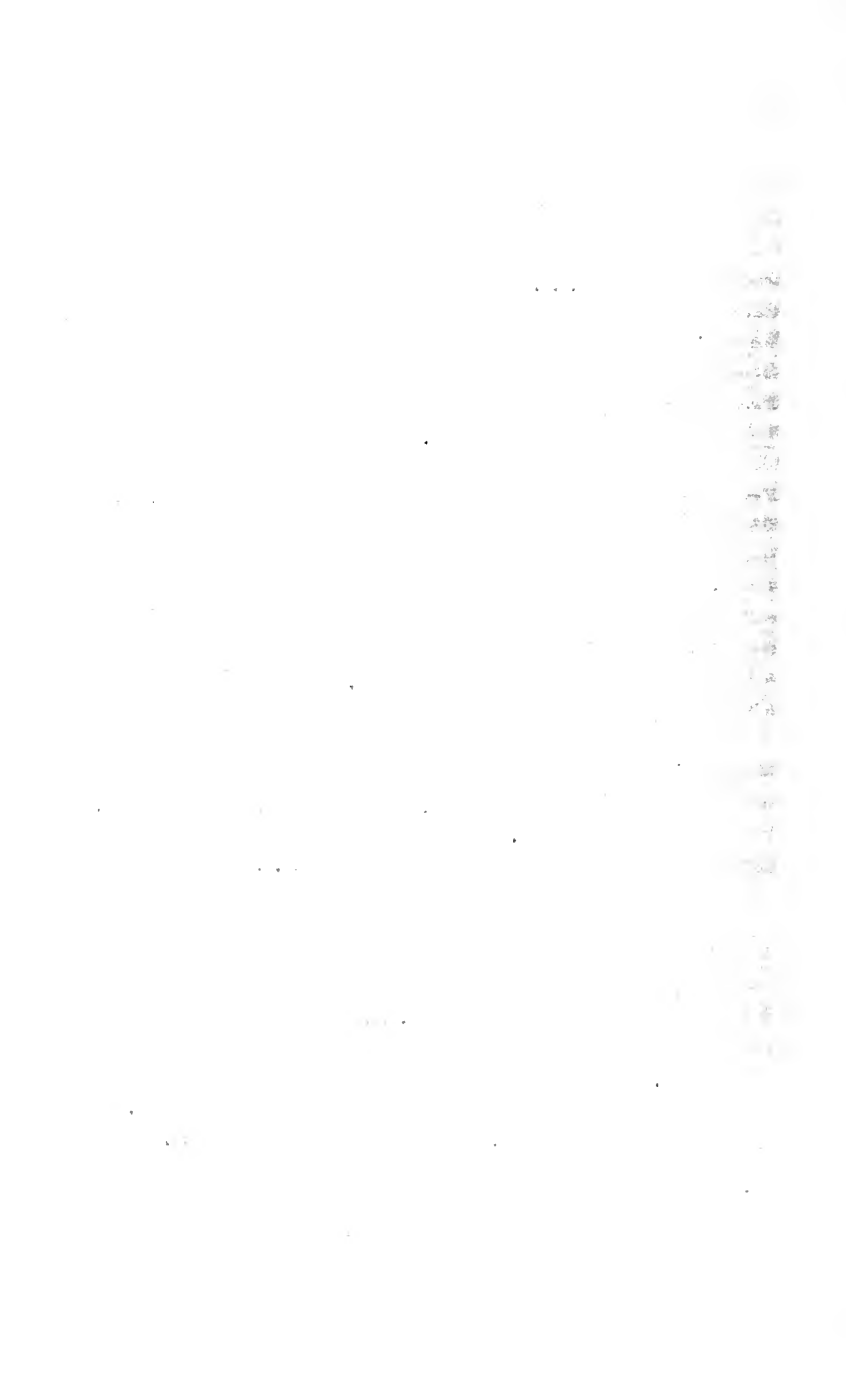
The System of Teaching

<page 100> ... Latin and French letters, the elements of mathematics and physics, Italian and drawing formed the whole programme of studies at the College of Annonay and the lyceums and other colleges of the period.

It may be wondered how they taught... They followed the method which Rollin has set down in his treatises on studies; for Father Picansel in his Rule of 1802 for the professors of the institution obliged them to read this work all through once a year. Rollin was therefore their instructor in pedagogy...

Memorization <page 101> was considered of great importance, and was, in fact, the foundation. Many of the lessons were learned word for word...

Though memory work on the great masters is indispensable for the first foundation, work done by the pupil himself is no less essential... It is the work we do by ourselves that is the most profitable. The masters at Annonay had learned this under Father Actorie ... long before Mgr. Dupanloup wrote... "the best professor is not the one who exerts himself the most, but the one who makes others exert themselves."



<page 111> The College id not then possess a well equipped physical and chemical laboratory, as it did later under M. Raynaud. Nevertheless, even under Father Polly, when the institution was still in its infancy, the students not only studied the theory of physics, but made all the experiments possible with the small number of appliances at their disposal. Father Polly first performed them himself in their presence, and then made them go through them themselves. He was exceedingly ingenious and handy, and a mechanic in his leisure hours. He constructed many of the instruments with his own hands, and with these feeble means performed difficult and delicate experiments. In fact his experiments with lenses, mirrors, simple and compound microscopes and the astronomical telescope, had ... gained him quite a reputation as a savant, and almost as a magician.

The fine arts were not neglected. Drawing masters and music teachers attended the institution and had many pupils...

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CHAPTER VI

The Training

<page 113> It must be understood that at this time there was no such thing as physical training in the strict sense at the College of Annonay. We do not know whether they taught gymnastics with all the wealth of apparatus they possess today; but we are certain that they knew nothing of such sports as cricket and football. Nevertheless, they taught fencing, and played the different French games, of tennis, ball, running, jumping, etc. These amusements gave exercise to all the muscles and to every portion of the body...

The longer recreations on Sundays, and the four hours walk on Tuesdays and Thursdays, were always well employed. If encouragement had been necessary at such times, it would have been supplied by the professors, who took part in the games themselves. They knew <page 114> that a college in which there were no games was, in the words of M. de Bonald, a house in which discouragement, effeminacy and many other forms of demoralization found a home.

There was no danger of effeminacy finding its way into the College at that period, for, if the house failed in any one point, it was not in excess of com-

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fort. The life was hard; there was no heat in the classrooms, studyhalls or dormitories ...

It is noteworthy, however, that in 1804 they suppressed article No. 8 of the prospectus of 1802 which ran as follows: "The boarders will not be permitted to spend the vacation of seven weeks at home. During this time, they will occupy themselves with literary work which will combine the useful with the agreeable. This change was probably made at the request of the parents...

Another very surprising fact is that, from 1802 to 1822, twenty years of hardship and total want of comfort, not a single pupil of the college died, either in the house itself or at home...

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<page 118> As an encouragement to those who behaved and worked well, notes for good conduct were given which sufficed to excuse from punishment imposed for thoughtlessness, levity and petty infringements of the rule. These notes had also another value. Any pupil who had not been punished for a whole month and had gained twenty-five good conduct marks, had the right to have his name entered in the grand posterity book. Anyone <page 119> whose conduct was irreproachable for two months gained

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the title of 'Labe illoeus'. This was a testimonial in the shape of a medallion... It represented a student at his desk in the act of being crowned by an angel; the Holy Ghost was depicted above in the form of a dove...

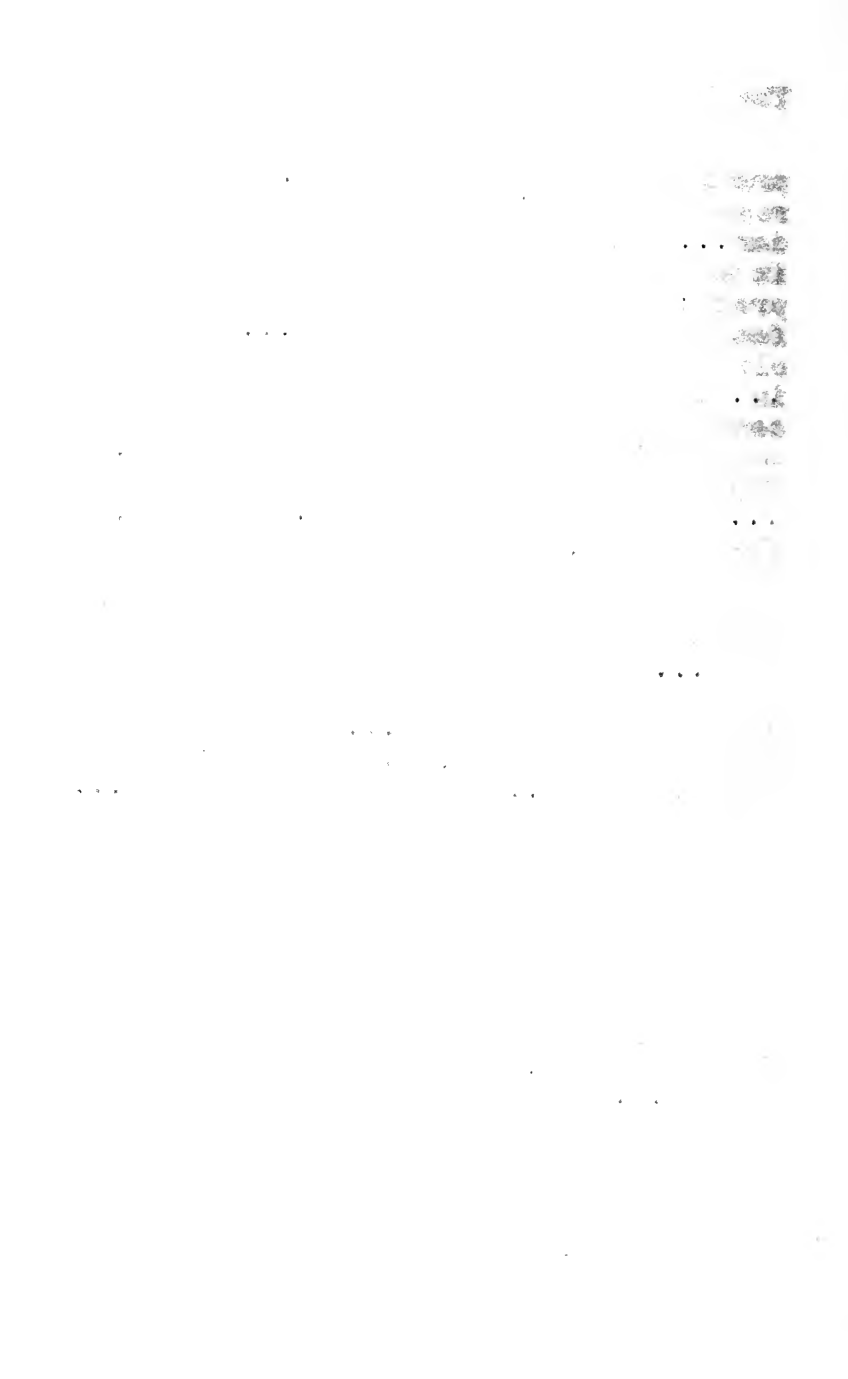
... The distribution of the testimonials took place on the first Sunday of every month after the reading of the notes. These rewards were held in high esteem ... as it was rarely given. In 1818, for example, there were more than three hundred pupils in the three sections of the college <page 120> and only fifty-one obtained testimonials during this year... Sixty-eight students merited the honor of having their names inserted in the Posterity Book... Two future missionary bishops, A. de Charbonnel and A. Verot ... had no testimonials...

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<page 122> Every Sunday at Mass, each of the priests of the house took his turn in delivering a dogmatic or moral sermon; and in the afternoon after Vespers, the catechism was explained in each class, or to all the boys together...

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<page 127> The admission of Protestants as day boys, and even as boarders, also



produced some happy results. Some have regretted this action but we know for certain that at Annonay, at any rate, it caused the disappearance of much prejudice, and diminished that bitter feeling which existed between the Catholics and the Protestants of the town in the beginning of the nineteenth century.

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C H A P T E R V I I

The Results

<page 128> ... We are happy to be able to produce here the testimony of Father de Charbonnel, who wrote from his solitude at Issy, where he was making his novitiate among the Sulpicians...

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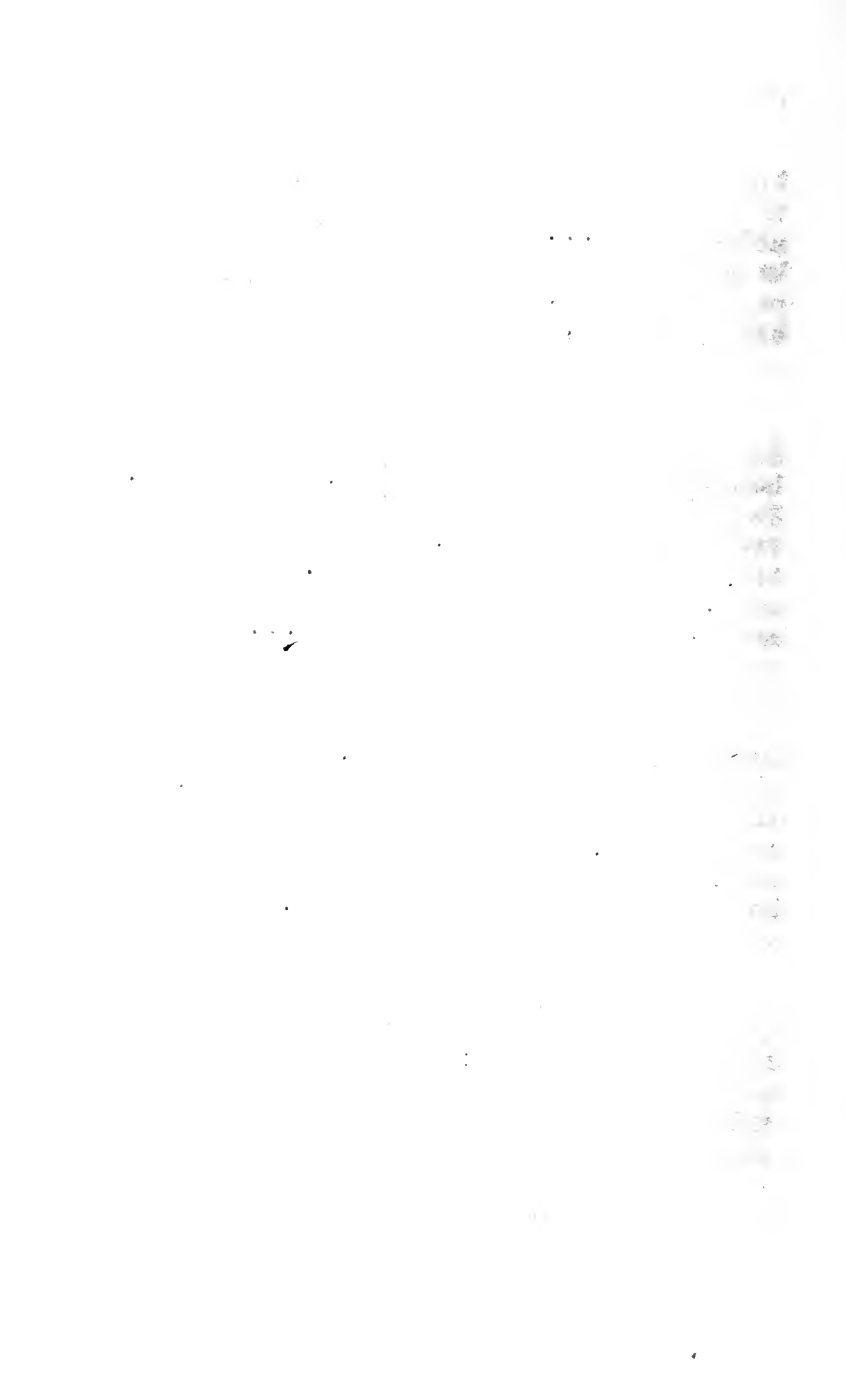
<page 130> "I am satisfied, therefore, that it is hardly possible to find so much piety anywhere, and nowhere a better system of education. I beg you then, to believe that these are not mere words and compliments"...

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<page 131> "Father Polly, that angel given me by God in His great love, who did so much for me by his advice and correction, has been blessed by me thousands of times when I remember him in the presence of Our Lord."

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<page 135> The prospectus of 1802 concluded as follows: "The superior and professors of the college of Annonay solemnly pledge themselves to devote the whole of their time and labor to the advancement of the pupils entrusted to their care. They will be happy if they continue to merit the approval of parents, if they satisfy the desires of



the government of restoration, and if they bring up useful citizens, men capable of serving their country by their knowledge and of honoring it by their purity of heart and virtue. This is their sole ambition."

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Besides this, their devotion went even beyond the limits of educational work. In spite of the great fatigue resulting from teaching, they constantly came to the assistance of the parish priests, who were unfortunately not numerous enough, and helped them by preaching and hearing confessions. It was never in vain that their kindness was appealed to for sermons on great occasions, first communions, retreats, and even lenten stations. On the eves of great feasts, most of them went after their classwork was done, to spend the evening in the confessional, either at Annonay or some neighboring parish. For many long years, they took charge of the chaplaincies of the hospital and the Ursuline convent. To sum up in a word, it would be no exaggeration to say that, if the College of Annonay was a furnace of intellectual light and a nursery for the diocesan clergy, it was also a school and centre of apostolic labor.

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BOOK II

Administration of Father Tourvieille

1822 - 1859

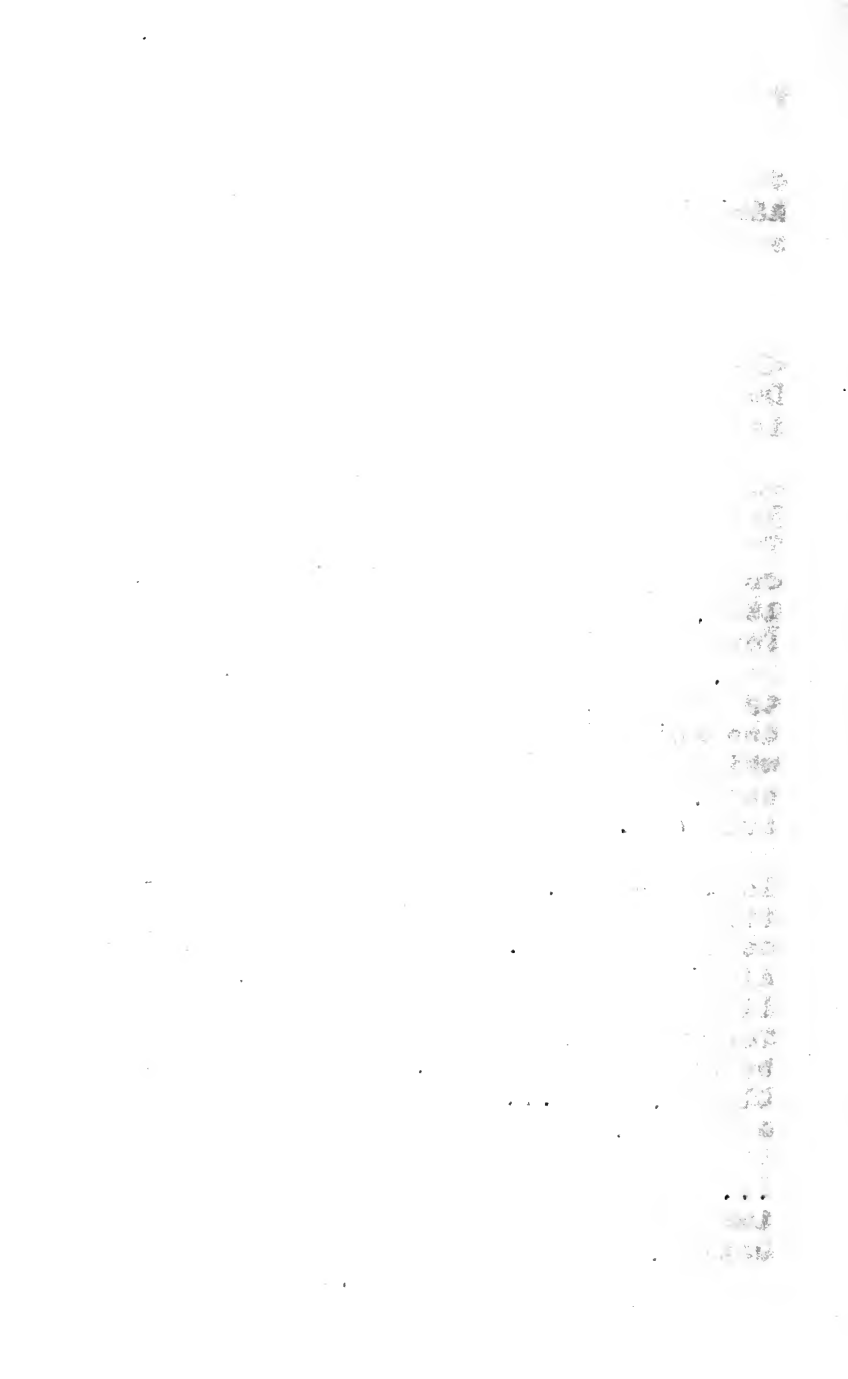
CHAPTER I

The Crisis

<page 137> In the beginning of May, 1822, Fathers Actorie and Lapierre informed their fellow-workers that they had, after mature deliberation, decided to abandon the work they had undertaken and maintained with so much labor and which was in jeopardy in spite of the zeal, care and generous efforts of everyone.

In 1821-1822, there were but forty-five boarders and thirty day students at the College. It is true that, including the school for French, established by the private efforts of Father Tourvieille, there were now about two hundred boys at Ste. Barbe and Ste. Claire, but ... these houses were rather a burden.

... Not only were the pupils of these two schools provided with a free education, but the university tax was paid for the greater number... <page 138> When Archbishop d'Aviau laid the foun-



dation of the college, it was plainly his principal intention to educate aspirants to the priesthood...

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<Fathers Picansel, Tourvieille and Duret worked out a financial reorganization>

<page 139> Fathers Lapierre, Vallon, Payan, Polly, Pagès, Martinesche and Tracol thought that the undertaking ought to succeed, and consented to remain and assist Fathers Duret and Tourvieille.

<page 140> Father Picansel seconded the plan of the reorganizers to the utmost. He, nevertheless, reminded them that if they succeeded in reconstructing the work, it would depend entirely upon themselves. For this reason, it would necessarily be uncertain, and might collapse on the resignation or death of any one of them. To ensure its continued existence, therefore, there was need of a body which would not perish. Without this, it would not be possible to maintain the spirit of the founders, continue the traditions of their method of teaching and training and form new generations of professors. He reminded them of the teaching bodies of the past, the Jesuits, Oratorians and Sulpicians...

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... The idea of forming a Society had entered the mind of three or four of the professors some years before, but nothing had come of it. But when it was revived by the Vicar General, it took root and grew rapidly. Father Payan, who was desirous of entering the Society of the Fathers of the Faith (the name then borne by the Jesuits) adopted it with enthusiasm, and spread the feeling among several of the younger professors.

Once assured of the support of their principal assistants, Fathers Duret and Tourvieille took the steps necessary... First of all, the former society had to be disbanded... The chief shareholder was Father Actorie who left the society and took with him the share belonging to him. Fathers Lapierre, Tourvieille, Vallon, Payan and Polly consented to give up their rights to the new society in case the project succeeded.

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<page 143> On September 15, 1822, at the end of the ecclesiastical retreat held at the college under the presidency of Father Picansel, the professors of the college addressed a petition to Mgr. de la Brunière, requesting his permission to form themselves into a Society. Some days later the Bishop gave his consent in the following letter:

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"Mgr. de la Brunière, Bishop of Mende and Administrator of Viviers, approves the foundation <page 144> of a Congregation on the lines set down in the petition, and promises the members mentioned his protection in order that they may succeed in their undertaking. Consequently:

"1. He appoints them directors of the Minor Seminary in the Department of Ardèche, and the foundations dependent on it.

"2. He authorizes them to select such persons from his diocese as they shall consider able to teach or preach and these, if not already priests, shall continue their theological and other studies in the Congregation without being compelled to go to the Seminary, but with the understanding that such as leave voluntarily or otherwise, shall submit to the wishes of the Bishop in the matter of the studies they have made or are to make; and that no postulant shall be admitted to the novitiate without the express permission of the Bishop.

"The permission may be demanded only by the subjects themselves or by the superiors of the Congregation who shall correspond directly with the Bishop in all matters which concern the spiritual or temporal affairs of the Congregation."

"Signed, AUDE, Vic. Gen."

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[illegible]

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities related to the project. It emphasizes the need for transparency and accountability in financial management.

2. The second part outlines the various methods used to collect and analyze data, ensuring that the information gathered is reliable and valid. This includes both qualitative and quantitative approaches.

3. The third section details the results of the research, highlighting key findings and trends observed during the study period. It provides a clear overview of the outcomes achieved.

4. Finally, the fourth part offers conclusions based on the research findings, along with recommendations for future work and potential areas for improvement.

The association took definite shape on November 21, 1822. On that day, the ten members who belonged to it made the promise which bound them temporarily to the work and to one another, in the presence of Father Picansel. These were Fathers Lapierre, Duret, Vallon, Payan, J.B. Polly, <page 145> Tourvieille, Tracol, Martinesche, Fayolle and Pagès. It is not our duty to explain why two of them, Fathers Martinesche and Vallon, left the Society after remaining only a few years...

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<page 148> On December 28, 1822, the Bishop published the decree by which he solemnly erected the diocesan Minor Seminary... "We have ordained and decreed as follows: <page 149> The united schools of Ste. Barbe, Annonay, and Maison-Seule are erected into the Minor Seminary for the Diocese of Viviers..."

... Maison-Seule ... until its closing in 1828 ... was under the direction of Father Fayolle who had already spent ten years as a professor at the College of Annonay. St. Basil's, the name of the parish in which the house of Maison-Seule was situated, gave its name to the Society of the Teaching Priests of Annonay.

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CHAPTER II

The Men

Father Tourvieille, Superior of the College

<page 152> The principal assistants of Fathers Tourvieille and Duret in 1822 and 1823 were Fathers Lapierre, Payan, J.B. Polly, Vallon, Tracol, Pagès, Deglesne, Actorie and M. Raynaud. A little further on, we shall mention Fathers Montgolfier and Charmant of Ste. Barbe, and Fathers François Polly, Soulerin, Clappe, Alphonse Pagès, Bourdillon, Colange and Chavanon.

We have spoken of the first four in the preceding chapters and shall content ourselves with recalling that Fathers Payan and Polly now did nothing but accessory work at the college, devoting their time and zeal especially to such external work as the chaplaincies of convents. Father Lapierre had been elected Superior of the Society, and at the same time, took charge of the chaplaincy of the Ursulines up to his death which occurred in 1838. Father Vallon retained the position of prefect of discipline for three or four years longer and then left the Society to take up parish work.

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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in the context of public administration and financial management. The text highlights the need for standardized procedures and the use of reliable systems to ensure that data is collected, stored, and analyzed consistently.

2. The second part of the document focuses on the challenges faced by organizations in implementing effective record-keeping practices. It identifies common obstacles such as limited resources, lack of training, and outdated technology. The text suggests that overcoming these challenges requires a combination of strategic planning, investment in infrastructure, and ongoing education for staff members. It also stresses the importance of fostering a culture of data-driven decision-making within the organization.

3. The third part of the document explores the benefits of robust record-keeping systems. It argues that well-maintained records can significantly improve operational efficiency, reduce the risk of errors, and enhance the overall quality of service delivery. The text provides examples of how organizations have successfully implemented record-keeping reforms, leading to increased transparency and improved financial performance. It concludes by emphasizing that while the initial costs of implementing such systems may be high, the long-term benefits far outweigh the expenses.

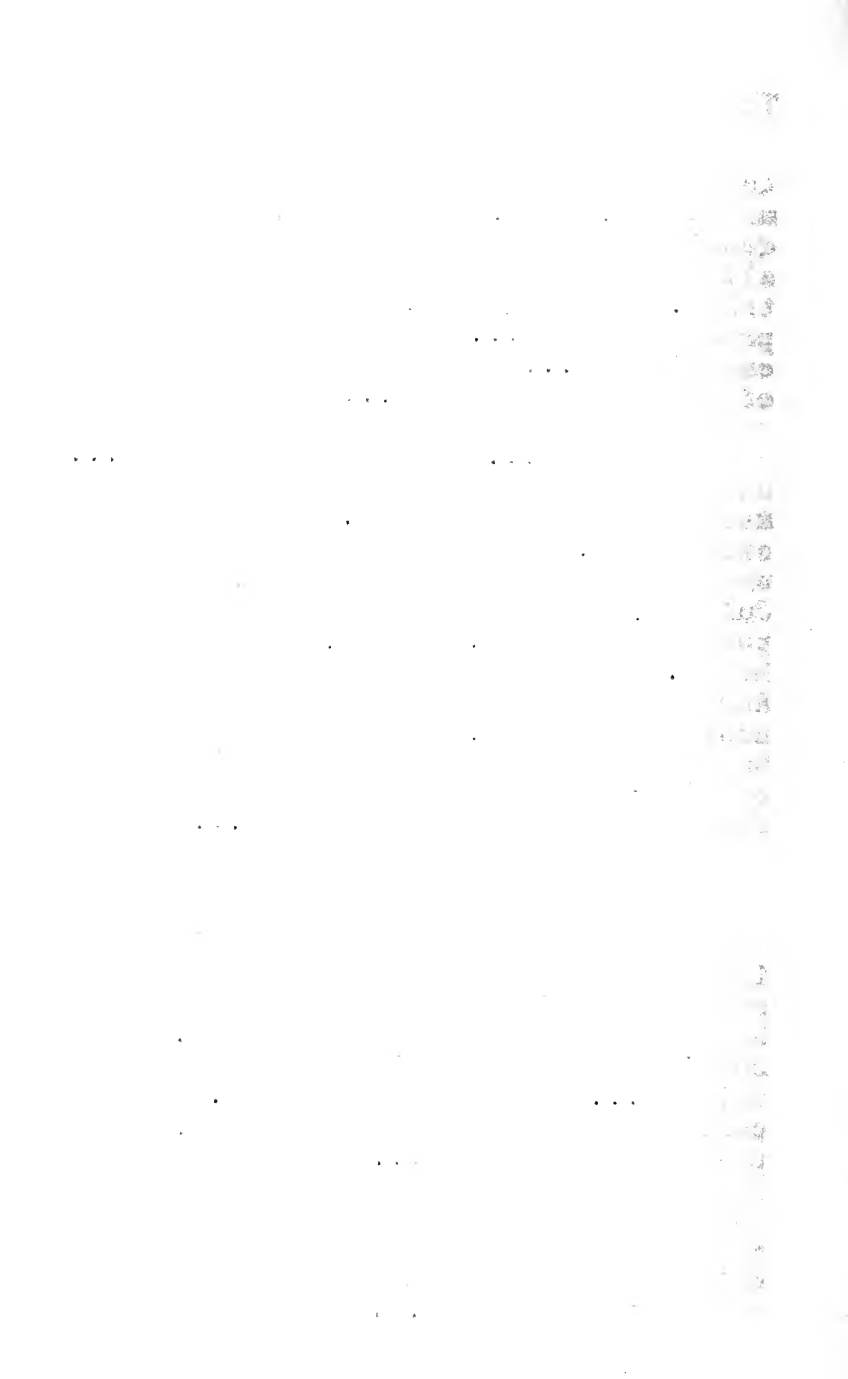
<page 153> Pierre Tourvieille was born on June 5, 1780, at Joannas, near Largentière, of one of the most respectable and christian families in the district. An older brother was already a priest in 1789... The young priest who was hiding ... spent a part of his time educating his brother... <page 154> He studies as well as he could under the circumstances... After the year 1796... he made his course in philosophy and mathematics at Grenoble. In 1802 he came to St. Symphorien to begin his theology under Father Actorie, and on July 14, he there received tonsure at the hands of Mgr. Chabot, Bishop of Mende. He followed his professors to Annonay and for two years acted as assistant master, prefect in dormitory and on walks without interrupting his studies; and was finally appointed professor of mathematics in 1804...

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<page 155> But it was not only in studying mathematics and the ecclesiastical subjects indispensable for a priest that he employed his wonderful talent; he had cultivated the classics and thus acquired ... elegance of diction. His conversation was <page 156> easy, attractive and persuasive...

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Father Tourvieille received his visitors with great urbanity... His relations with



the civil authorities were always remarkable for dignity and courtesy... <page 157> The administrators were always most favorably impressed during their visits to the College... He possessed in a high degree the art of conciliating the esteem and partiality of the public authorities...

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He was ordained on July 14, 1807. In spite of his duties as a professor, to which he added the direction of Ste. Claire from 1811, he continued for many years ... the ecclesiastical studies he had commenced under Father Actorie. He also practiced speaking in public, preaching <page 158> in his turn at the College and occasionally at the parish church of Annonay. When he preached at the church of Notre Dame, it was generally on some great feast or important event, such, for example, as the funeral of Father Picansel in 1823...

He did not like to preach outside the College during the scholastic year: for he rightly considered that the preparation and preoccupation necessary for a formal sermon could not but disturb the professor and consequently injure the progress of the student. He was therefore slow to answer the requests of parish priests and to grant such permissions after he became superior. He expressed his opinion on this point in

THE UNIVERSITY OF CHICAGO

... a letter to the superior of a college: "No outside work. It is a great temptation, especially to young priests, to have any outside work; for it preoccupies them, follows them into their privacy and tends to tire them of what they should be doing for their boys. Schools fill rapidly when people see men remain within the limits of their home. The public wishes us to be retired and to mingle with our boys; and it is only then that it places its full confidence in us."

On the other hand, he was well pleased to see the young professors exercise their zeal during vacation, and even encouraged them setting them the example. In the memoirs of a former professor of Rhetoric we find <page 159> the following words on Father Tourvieille's method of preaching: "He was an orator of the good kind, who made copious use of all the resources of the art of speaking. This is how Father Tourvieille was accustomed to preach a formal sermon on some great feast such as All Saints, Christmas, Easter or Pentecost. The preacher was conducted through the congregation by the beadle, mounted the pulpit and knelt a moment in prayer. He then rose, and holding his biretta in his hand, made three bows: one to the crucifix, one to the altar and a third to the congregation. In a low tone, which commanded complete silence, he invoked the Most Holy Trinity and made the Sign of the Cross in which the whole

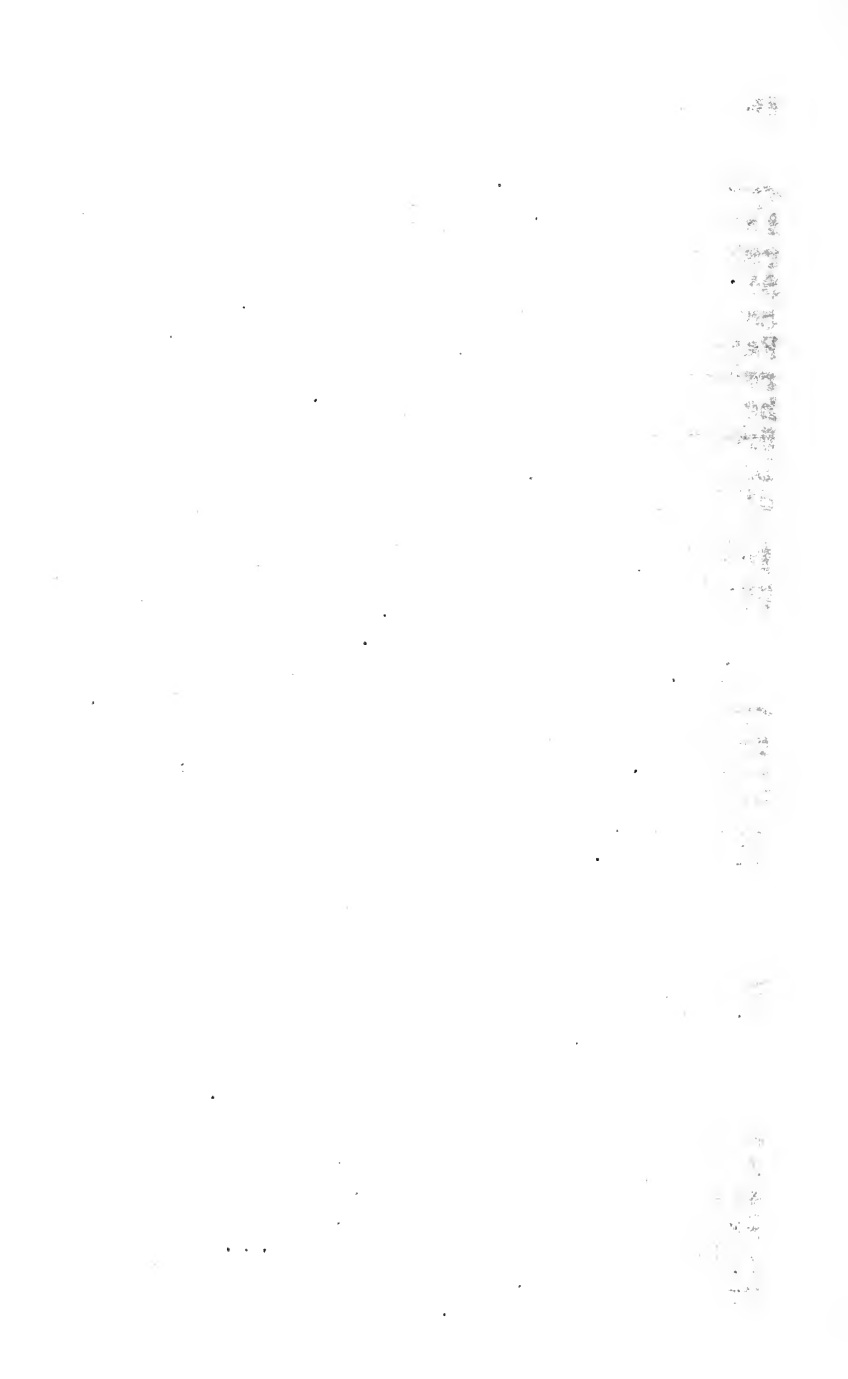
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assembly joined. He pronounced the text in Latin, slowly and impressively, and then gave a faithful translation of it. A learned introduction then led up to the division of the matter, which ordinarily consisted of two parts, and concluded by calling for the protection of the Blessed Mother of God, and everyone knelt to recite the 'Hail Mary'."

"The first point contained all the essential parts and from a clear proposition the preacher arrived at a practical conclusion by means of a solid argument. After the first point, the preacher always took a short rest. The second point, equally well stated, attracted the attention of all by its vigor and, without causing the least perceptible fatigue, ended in the peroration, which was generally worked out with the greatest care, and formed the crown of the discourse."

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<page 160> It is certain that Father Tourvieille's sermons were appreciated at Annonay, and he acquired a reputation as an orator there which soon spread beyond the limits of that town. This reputation was the recompense of many years devoted to a slow, laborious and methodical preparation, and a profound study of the Scriptures, the fathers as well as the ascetic authors... During his vacations, he spent most of his time at this work.



<page 161> His elder brother, the parish priest of Vans, had founded, or, rather re-established a community of Sisters of St. Joseph to teach in country schools. On several occasions Father Tourvieille preached their annual retreat of eight days. In 1821 and 1822 he preached the retreat of the Christian Brothers of the Lyons Province, and in 1832 that of the Brothers of St. John of God.

In 1825, he preached the retreat of the priests of the Diocese of Blois ...

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<page 163> ... He preached the diocesan retreat in (Mende) for two consecutive years... <page 164> At the end of the retreat in 1827, the priests were so satisfied with their preacher that a deputation, headed by the Bishop, begged him to return the following year....

He preached other diocesan retreats, at Nancy in 1835, Mende in 1836, Cahors in 1840, Bordeaux in 1838 and 1843 ...

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<page 165> ... On the death of Father Lapierre in 183, he was elected Superior of the Society of St. Basil by his confreres. He had thus to extend his solicitude to the two institutions of Privas and Feyzin, and to the general

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needs of the Community. Moreover Mgr. Bonnel had named him successively superior of the Sisters of Notre Dame at Tournon in 1839, and the sisters of the Providence and the Uruslines at Annonay in 1841 after the death of Father Duret who had had charge of these Communities...

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<page 171> ... The following reflections ... reveal his innermost thoughts on the kind of training to be given to young aspirants to the priesthood. Let us remember that these lines were written in 1844, and that conditions have long since changed... "I am convinced that the pupils in the Minor Seminaries, coming as they do for the most part from families which are not well off, and accustomed to eat bread which is rather black, potatoes, with an occasional piece of bacon, should not, on entering an educational institution, find there the table of a rich man. I have been shocked to find that the pupils of the sanctuary rise too soon above their lowly ... table and other daily comforts, first, because I see that they impose on public charity ... secondly, because I believe that, after being so well treated for eight years at college and four years more in the Seminary, they would necessarily be discontented ... with their board, lodging and salary in the parochial ministry."

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<page 172> He always recommended order and economy, and practiced it himself. Some criticized him for it both during his life and after his death...

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<page 174> He was moreover criticized for want of consideration for human
<page 175> weakness. It was said that his commands were too much like those of the centurion in the Gospel to his soldiers: "Come and he cometh; go and he goeth." The weight of his authority sometimes made itself felt rather heavily, and diminished the spirit of obedience in masters who were not very strong in virtue and in beginners. The ardor of his impressionable temperament sometimes caused him to give way to gestures of impatience which he afterwards regretted. He admitted this when writing to Father Déglesne and his other assistants five years before his death: ... "I have doubtless caused frequent pain to some of my confreres... I now confess before all of you, at the same time asking your pardon. With the help of your holy prayers, I hope that Our Lord will grant me His forgiveness. I do not wish to excuse myself ... but ... after the first moment of impatience had passed, I have never retained any bitter feeling of resentment in my heart against my confreres. I may say with perfect truth that I love them all from the bottom of my heart..."

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<page 176> The conclusion of this letter is a sufficient proof that Father Tourvieille had a heart; but it was no use looking for an affectionate and gentle appearance, or any demonstration of feeling. He was somewhat reserved and manifested his friendship or thanks by some act of kindness, or by a few simple and cordial words...

Though he never harbored ill will, he had a rare tenacity of purpose and a strong will. When he had examined a question in every detail, or if he believed an idea was just, practical and opportune, it was very difficult to change him. He did nothing in haste, but took time and advice, in order that he might act with prudence and safety, and not be forced to reconsider any measure already decided on, or break off any undertaking he had commenced.

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<page 179> His spirit of faith guided him at all times ... and obedience to legitimate authority seemed to him the most meritorious, as he considered it not a forced, but a supernatural duty. More than once, when a victim of injustice and calumny, he obeyed, though it nearly broke his heart ... He was as ready afterwards as before to honor and obey the authority which had forced him to act against his nature, and to the detriment of his confreres ...

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It goes without saying that he recommended this virtue <page 180> ... to all who were under his authority ...

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<page 183> Another virtue dear to Father Tourvieille, though his younger confreres did not always fully appreciate it, was his modesty. His practice of this virtue is indicated in a letter written to Mgr. Donnet, Archbishop of Bordeaux in 1842: "This year, 1842-1843, we shall have as many students in philosophy as there were boarders (35) in 1822... Contrary to the custom of nearly all educational establishments ... our maxim is to fulfill our duties with as little noise as possible. The success of our pupils at the examinations had made us known, and this keeps the house full..."

<page 184> In 1851, the Rector of the Academy of Nimes asked him to name some of his professors who were worthy of academic distinction... Father Tourvieille named Fathers Déglesne, Soulerin, Francis Polly and M. Raynaud; and his letter expressed the same views as the one quoted above:

"... I am very grateful for your kind attention to my confreres and M. Raynaud. We are men of retirement by taste and vocation, and have endeavored to do what good lies in our power with as little

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publicity as possible. We have never begged for anything from any authority whatsoever; but as there is sometimes as much self love in refusing as in asking, we have made it a rule never to ask, but also not to refuse any honors offered us when consistent with our state. This, Sir, is our rule of conduct...."

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<page 187> In spite of all he did to remain within his humble sphere and avoid notice, Father Tourvieille exercised an extensive influence outside the College. He employed this, not only among such former pupils as had given him their full confidence, but over Bishops and officials who had become acquainted with him.

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<page 199> He wrote with all frankness to ... Mgr. de Charbonnel, the Bishop of Toronto... October 12, 1850 ...

"You are at last installed in your vast diocese. On whatever side you are led to look by the eyes of faith, you will discover an immense amount of good to be done. Before speaking of ourselves, will you permit an old friend who has never ceased to love you, to open his heart to you without reserve? Your zeal is ardent, My Lord, very ardent.

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<page 200> Let the prudence of a Bishop restrain it within its just limits...

"In your wise administration, My Lord, confine yourself to such works as will not compromise you. That a Bishop should place great reliance in Providence is beyond question; but he ought also remember not to tempt it. Some very bad things have happened in Algeria not to speak of so many others which have been and are still less known. A heart so generous as yours, My Lord, will not lag behind, but it must also do violence to itself and not get too far ahead.

"If I speak with too much freedom, the excess will find an excuse in the feelings which inspire it."

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<page 201> As superior of the College, he did not hear the confessions of the boys, but he often became spiritual director of the young people of Annonay after they had entered into the world. It was to him they appealed to bless their marriages, him they desired to console them on their deathbed. This latter ministry was very dear to him. He multiplied his visits to his sick penitents and lavished on them all the goodness and tenderness of a truly priestly soul.

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CHAPTER III

The Superiors of Ste. Barbe

Father Duret

<page 203> It was no less to Father Duret than to Father Tourvieille that the College of Annonay owed the fact that it did not perish in 1822; for his character, his connections, and his services gained the consent of the ecclesiastical and civil authorities to the proposal made by Father Tourvieille and himself. He was the prome mover in the matter and to him alone belongs the merit of this first success.

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Vincent Duret was born at Annonay on July 9, 1762. He was the second son of a doctor who had a great reputation in that district. He commenced his studies under one of his uncles, who was a canon of the Collegiate Church at Annonay, and completed them in Paris. ... He followed the course <page 204> at Collège Louis-le-Grand... Several of his fellow students at that school acquired a sad celebrity during the Revolution, among them the two brothers Robespierre.

... He took the degree in Arts at the University of Paris. He then studied

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theology at the Sorbonne, and was still only a deacon when appointed a canon of the Collegiate Church at Annonay in 1785.

He was ordained priest in the following year and returned to his native town to take up the duties of his prebendary. In 1790 all canonical chapters were suppressed and their properties sequestered by the government; so Father Duret deprived of his title and income, returned to his family... He was soon obliged to leave his family... For some time he found a refuge on the Côte farm ... He left it from time to time to bring the consolations of religion to the sick at the peril of his life. On Saturday nights he went to town, so as to be able to celebrate Mass the next day and administer the sacraments there.

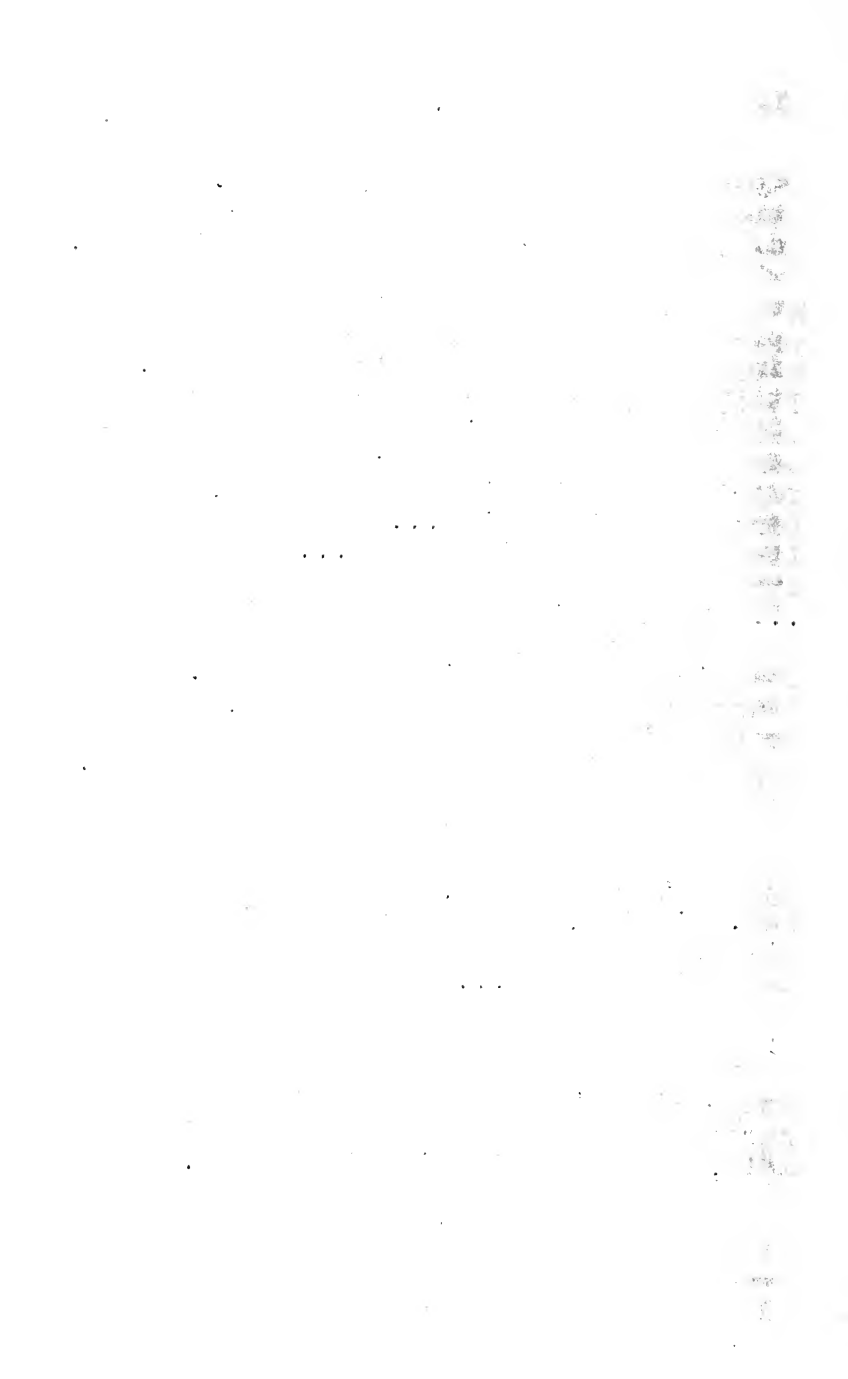
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<page 206> In 1793, as the delegate of Mgr. d'Aviau, he received special faculties for the district of Annonay and the neighborhood...

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<page 210> Father Duret resigned his curacy <at Notre Dame d'Annonay> in 1816, after holding it since 1797.

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<page 214> ... Father Duret's connection with the inhabitants of the country districts enabled him to appreciate what a precious mine could be opened up in the midst of these honest and pious country families for the recruiting of the clergy... That is why, when the College was transferred from St. Symphorien to Annonay, he gave all his care to a number of these young people and put himself at the head of a parish committee which rented the house since called Ste. Barbe* for their use...

* Father Duret gave the name Ste. Barbe to this new boarding house in memory the Institution in Paris where his brother had made part of his course.

<page 215> As we have seen, he resigned his position as curate in 1816, because his strength was giving out and he limited himself to the care of the Providence and Ste. Barbe, and to the spiritual direction of the Christian Brothers and the Trinitarian Sisters at the hospital. After three years of comparative rest, his strength returned and ... the extensions at Ste. Barbe enabled him to take a room there...

He wished ... to devote the few remaining years of his life to it, for he was already fifty-seven years old. At an age when habits are already formed and even rooted, he commenced a community life...

<page 217> Father Duret's kindness and his intellectual and moral qualities gained him unlimited authority over the pupils at Ste. Barbe, paternal not doubt, but very firm. He was patient with them, and slow to send anyone away; but once he had come to a decision, he was not to be moved. His pupils observed the rule strictly... Though fear of Father Duret was the beginning of wisdom for the younger and lazier boys, quite other feelings guided the rest in the observance of the rule... It was the lesson which their superior gave them daily in the theory and practice of devotion and piety...

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<page 220> Though no longer curate, Father Duret was always punctual in assisting at the parochial services. He did not allow a single day to pass without spending a quarter of an hour in adoration in the church during the afternoon, even after there was a chapel at Ste. Barbe; and he liked to say his Office and beads there. Every Sunday he attended High Mass as formerly and rarely if ever, accompanied the students to the services at the College. Though he helped in the work done by his confreres, he remained more a member of the parochial clergy, in whose ranks he had held so important a position for twenty-five years <page 221>

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But this did not prevent him from joining actively in the administration of the Society of St. Basil, in which he acted as first assistant under both Father Tourvieille and Father Lapierre.

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It was good to see Father Duret at Ste. Barbe with his two assistants, men who had served the school in a very useful and holy manner, though they had not the fame and antecedents of the superior. Father Coupat finished his course in 1826, and two or three years later came to Ste. Barbe to help Father Duret who was already an old man...

At his side we see the sympathetic figure of Father Bonnet, who had spent a few years in business, but had followed the example of many ... and left the world behind them ... He then pursued his theological studies, and at the same time looked after the day school in a very able manner. The good humor of these two assistants rejoiced the heart of the old man, who was soon to have Father Montgolfier with him.

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<page 222> There is no need to speak of the profound spirit of faith which animated Father Duret, for the numerous and varied labors in which he took part

<page 223> are an evident proof of it. His piety was active, profound and tender, and showed itself clearly in his manner of saying Holy Mass. He performed all the ceremonies with a recollection which inspired devotion in all present. He made a fervent preparation, and spent a long time in thanksgiving, being careful never to shorten it...

He developed priestly vocations with all the ardor of his piety and did his utmost, using the most ingenious methods to discover, develop and encourage them...

He was remarkably prudent and never acted on the spur of the moment. He was calm, and even slow in the minds of some... His walk, appearance, words, voice, everything denoted the wisdom and moderation which mark the man of sound principles. He had the confidence of the clergy and the faithful... <page 224> He was never happier than when he discovered an opportunity of doing good to someone...

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He did not like to be waited upon and did many things for himself which might reasonably have been done by one of the servants...

<page 225> He remained at his post till the last day of his life, in spite of the fact that he became more and more

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feeble with age. On the eve of his death, he said Mass, and went into the yard at Ste. Barbe to walk up and down with the boys. He had a conversation with Father Tourvieille who had come to ask his advice on some matter. Towards eight in the evening, he was seized with an attack of choking, and on the next day, June 3, 1841, rendered his soul to God... <page 226>

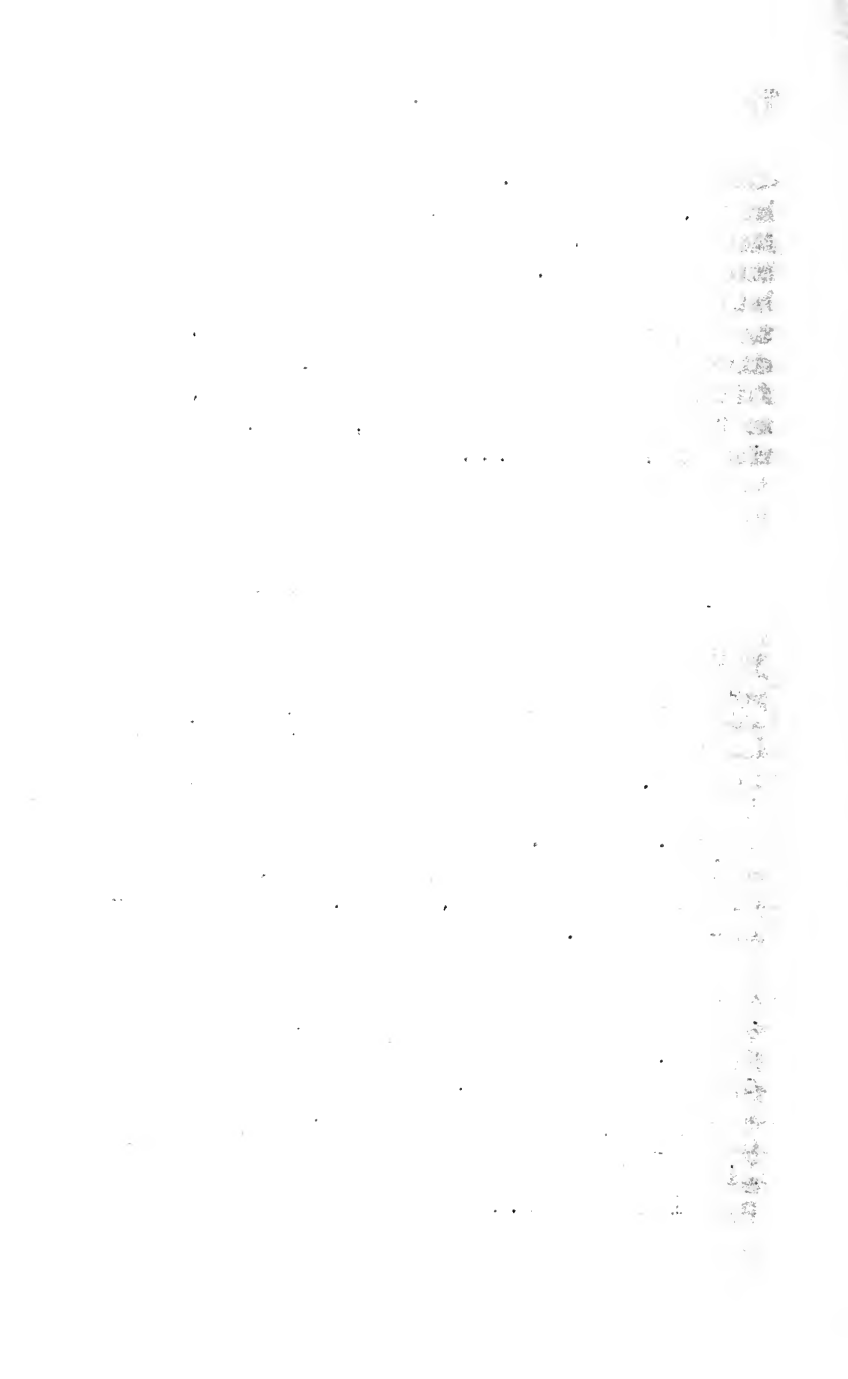
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Father de Montgolfier

We cannot separate the remembrance of Father Duret from that of one who learned from him the virtues of a priest, and the method of directing a Minor Seminary; one who, for more than ten years, was his assistant and became his successor at Ste. Barbe. We refer to Father Michel Marie Auguste de Montgolfier, who was born on January 19, 1800, at Vidalon-les-Annonay.

He was the second son of Jean Baptiste and Meranie de Montgolfier, the one a nephew, the other a niece of the inventor of the ballon. After a good course at the College of Annonay, he found that his intellectual tendencies inclined him more towards the sciences than letters ...

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<227> Young Auguste went to work with his father at the paper mills of St. Marcel. He started as an apprentice, but made such rapid progress in the business, that he soon became known as the best workman at the vat in that district. He brought to his father's factory a remarkable industry and aptitude, and a rare power of observation which he employed in experiments for the improvement of the manufacture of paper.

<page 228> M. de Montgolfier... in 1823...thought that his son Auguste would enlarge his knowledge of science and commerce by travelling abroad, so he sent him to spend a year in Germany and England...

... He spent several months with a Catholic family at Edinburgh, and while there might, if he had desired, have contracted a very favorable marriage. But...he already felt in his heart a certain attraction for an ecclesiastical vocation. When he returned to St. Marcel, he had...acquired... a maturity of mind and judgment very uncommon at his age. His father placed him shortly after in charge of a paper mill he had founded at St. Maur, near Paris. <page 229> ... He soon succeeded in placing the factory on a paying basis and assured its prosperity...

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While so successfully and intelligently managing the factory entrusted to him by his father...he seriously examined into the matter of his vocation... After several years of prayer and reflection, he finally resolved to consecrate himself entirely to the service of God and souls.

<page 230> ... His father... heard of the decision with profound sorrow; for he had fully appreciated the marvellous skill with which his son had applied science to commerce and understood what a loss such an assistant would be to his house. Thanks to his application to work, his judicious experiments and his natural gifts, Auguste de Montgolfier had already discovered some exceedingly valuable modifications in the details of manufacturing paper. He was especially ingenious in all that concerned machinery and tools...

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<page 231> Auguste de Montgolfier had also made very interesting experiments in acoustics and the theory of vibration but with the inconsiderate zeal of the neophyte, he destroyed the greater part of his scientific notes towards the end of 1829, to the intense chagrin of his family...

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It is to be regretted that a humility, which <page 232> we are not well able to understand, led him to abandon his favorite study... There is no doubt that it cost him a great deal... At Vernoux, twenty years later on, he remarked that a question in mechanics was a rest for his mind when fatigued by work or the anxieties of his administration. If he had not carefully concealed from Father Tourvieille and the professors at the College the great charm this kind of work had for him, there is no doubt that his superior would have advised, and even commanded, him to cultivate his talent and make much of it...

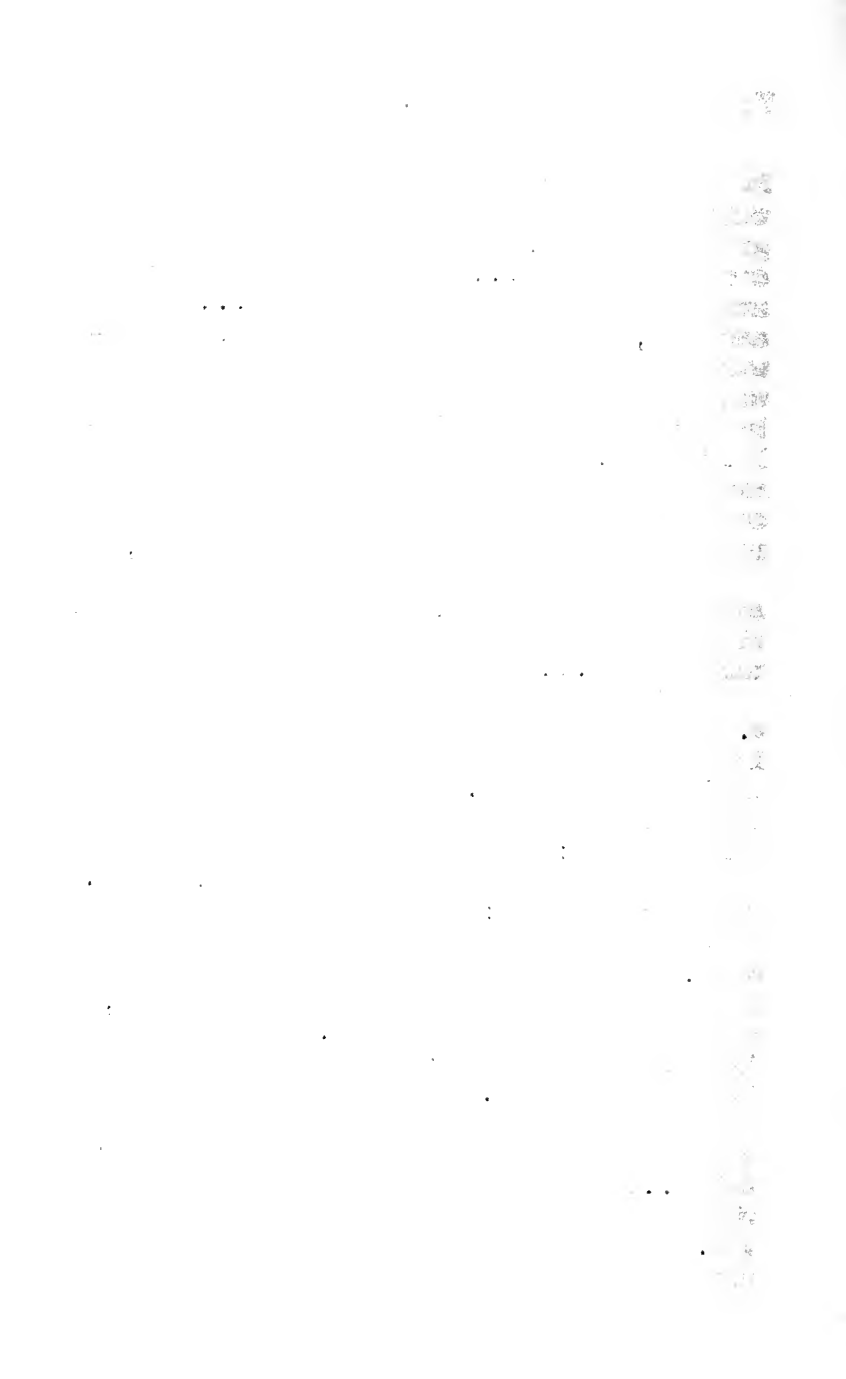
M. and Mme de Montgolfier were too good Christians not to make the sacrifice of their son to God. A letter of Mme de Montgolfier reveals her feelings in this matter:

November 30, 1829.

My Dear Auguste:

Our great sacrifice is made, and I have tried to be resigned and to place all in the hands of God, who thus disposes of you. But do not forget your family; live for God and for that in God."

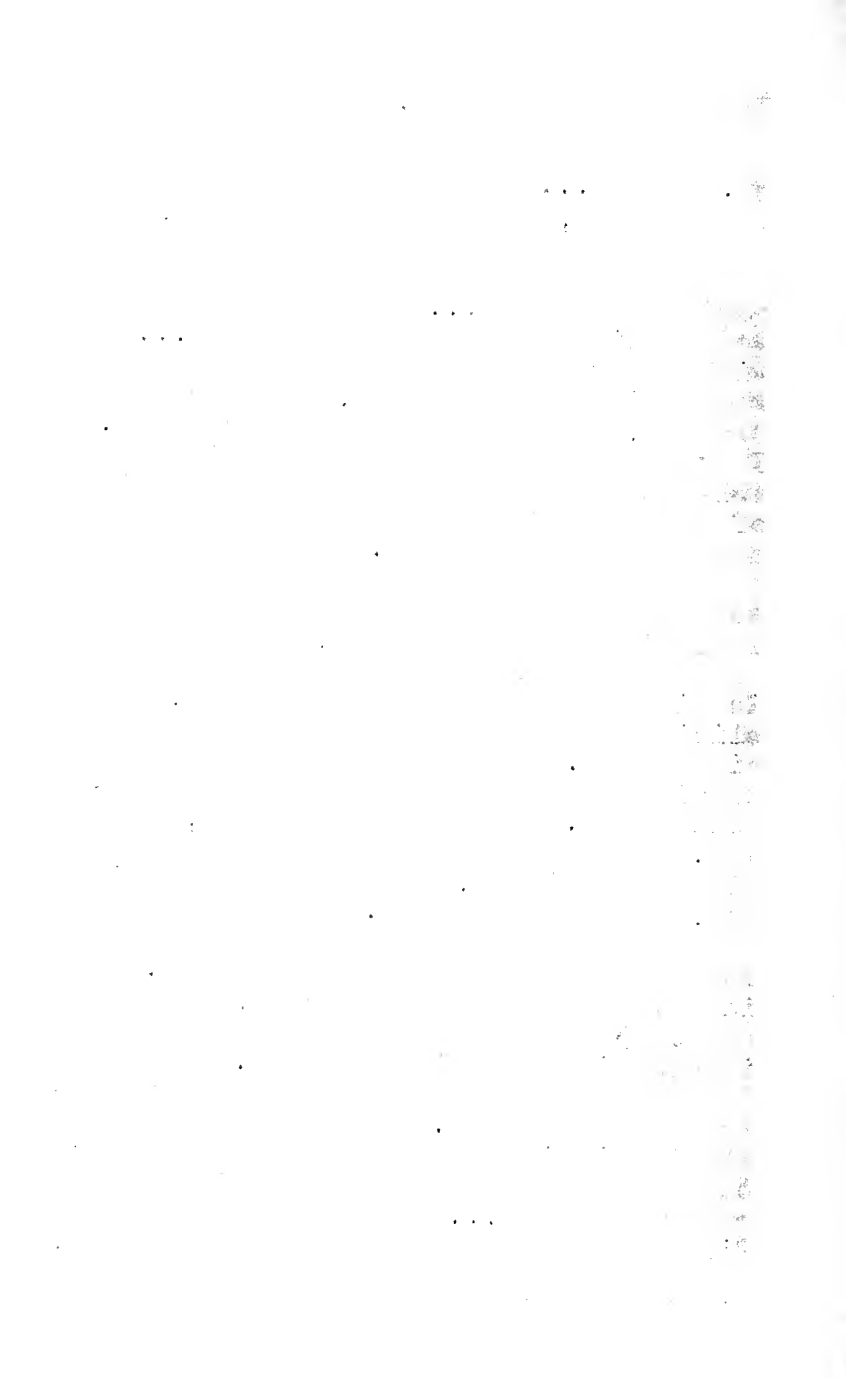
One of his brothers sent him a letter which...shows <page 233> the fine christian spirit which animated the young men. "I have learned from our good parents that you have resolved on quitting



St. Marcel...It seems to me that in this affair, as in so many others, the goodness of God will bestow graces and consolations on you which will form an ample recompense...God who is so good and merciful sees your good will... I wish you courage in the little crosses which will overtake you, my dear brother, and hope you will persevere. I am happy to think that you will be able at each moment to have the advice of persons of such distinguished merit as Father Tourvieille."

Auguste de Montgolfier at first spent some time at the College, devoting his time to study, and so profoundly buried in his retirement from the world, as to elicit the following just remarks from his mother. "You were wrong not to go to dine with Father Duret when he expected you. Make amends for it, I beg you. You must at least be friendly with the priests, and as everyone likes you, you must respond."

Some time later he settled at Ste. Barbe in a very bare and poor room, and sat <page 234> at table with Father Duret in the midst of his children. He began to study for the Church at once by taking up Philosophy. He had already studied it in French in 1816 and 1817; but he began again in Latin with the other students... It was very hard at first for a man who was already thirty, and had laid aside the language of Virgil and Cicero since his fourteenth

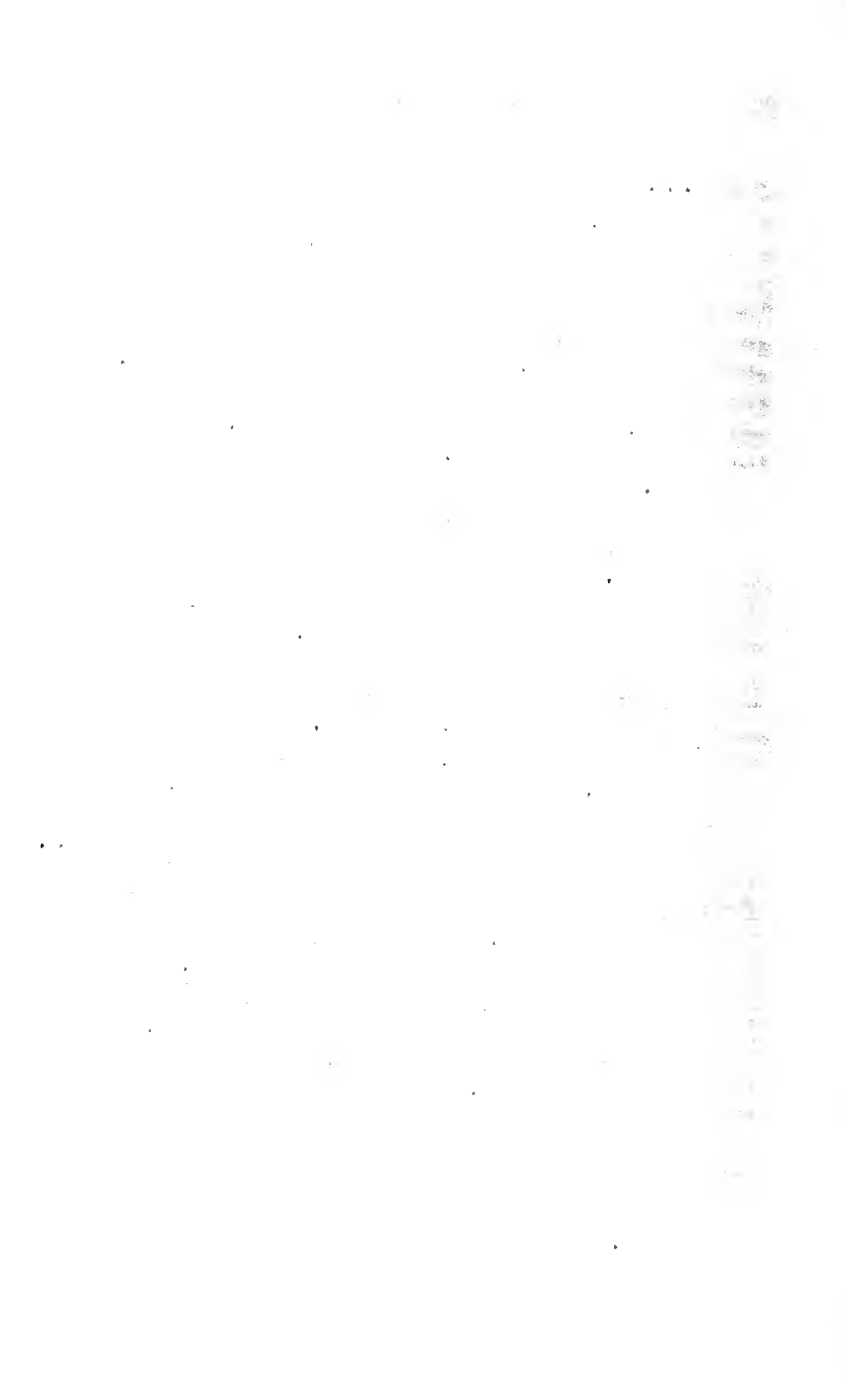


year...

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<page 235> He next began his theological course, and continued it until December 1836, when he was ordained. He received tonsure and minor orders in 1832, subdiaconate in 1833, and the diaconate in 1834. In his first years at Ste. Barbe he helped Father Duret with his accounts, rendering him little services, and helping to replace the prefects. These were his only duties, and he had ample time for study, prayer and works of piety.

In 1833-1834 and 1834-1835, he acted as prefect at Ste. Barbe. From 1835 until Father Duret's death, he was treasurer, and taught arithmetic, practical geometry and bookkeeping in the French class which had started in 1835.. For this he had to pass the examination for the elementary and higher certificates at Privas. In 1841, he succeeded Father Duret as superior of Ste. Barbe and acted in the same capacity in the Minor Seminary at Vernoux in 1844, at Bourg-St-Andeol in 1846, and again at Vernoux in 1848. He later replaced Father Déglesne as Master of Novices for the Society, occupying this position first at Annonay, and then at Privas where he rendered his soul back to God in 1859.



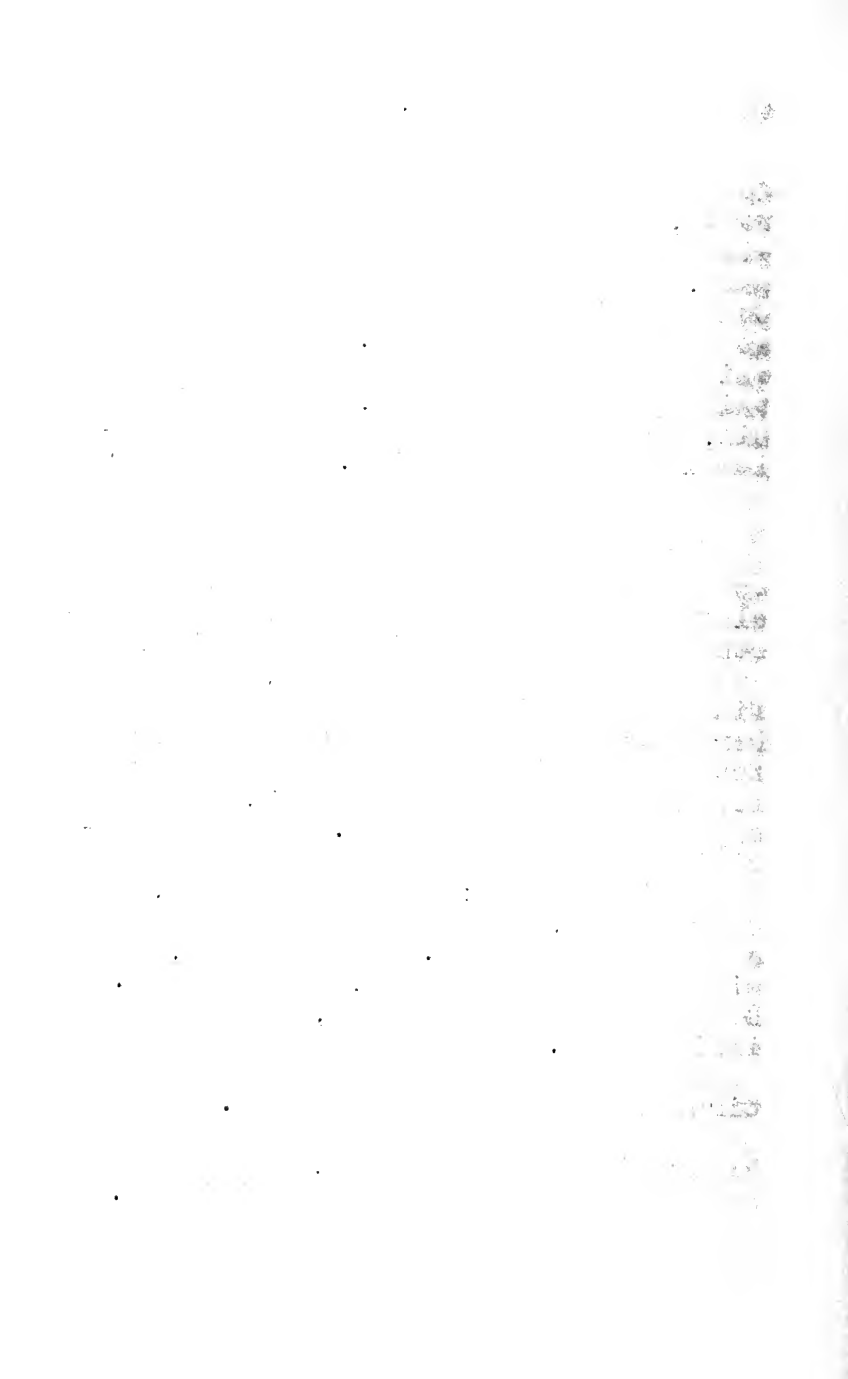
<page 236> In turning his back on the world, Father de Montgolfier did not wish to give himself to God only in part, and to seek in the ranks of the Congregation a position as advantageous as the one he had left. The sacrifice which this change of life at the age of thirty years called for, was nothing to him, so great was his desire of self-immolation and humility.

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<page 237> He was given the catechism class and the preparation of the children <page 238> for First Communion, even before he was ordained, and we find him writing to ask one of his confreres to take them for the three or four days which preceded their retreat for half an hour before Mass, and to say a few words to them. Father Tourvieille sent back his request with the following advice: "You had better, my dear friend, assemble your children at a quarter to seven. A few words, five minutes will be enough, before Mass. Do not overdo the matter, and beware of indigestion. The retreat will soon begin and it is well not to make them tired of it before they begin."

"Yours in Jesus and Mary,
Tourvieille".

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On entering the ecclesiastical state, Father de <page 239> Montgolfier had resolved to consecrate his life to the work of vocations. Hardly had he arrived at Ste. Barbe, as a simple layman, than he began his apostolate while taking part in the recreation of the boys and accompanying them on their walks. At such times he spoke plainly and simply on the happiness of serving God, of the dignity of the holy priesthood, and of the virtues necessary for the state. At another time, the subject of his conversation would be devotion to Mary, or the holy angels, especially when talking to the younger boys.

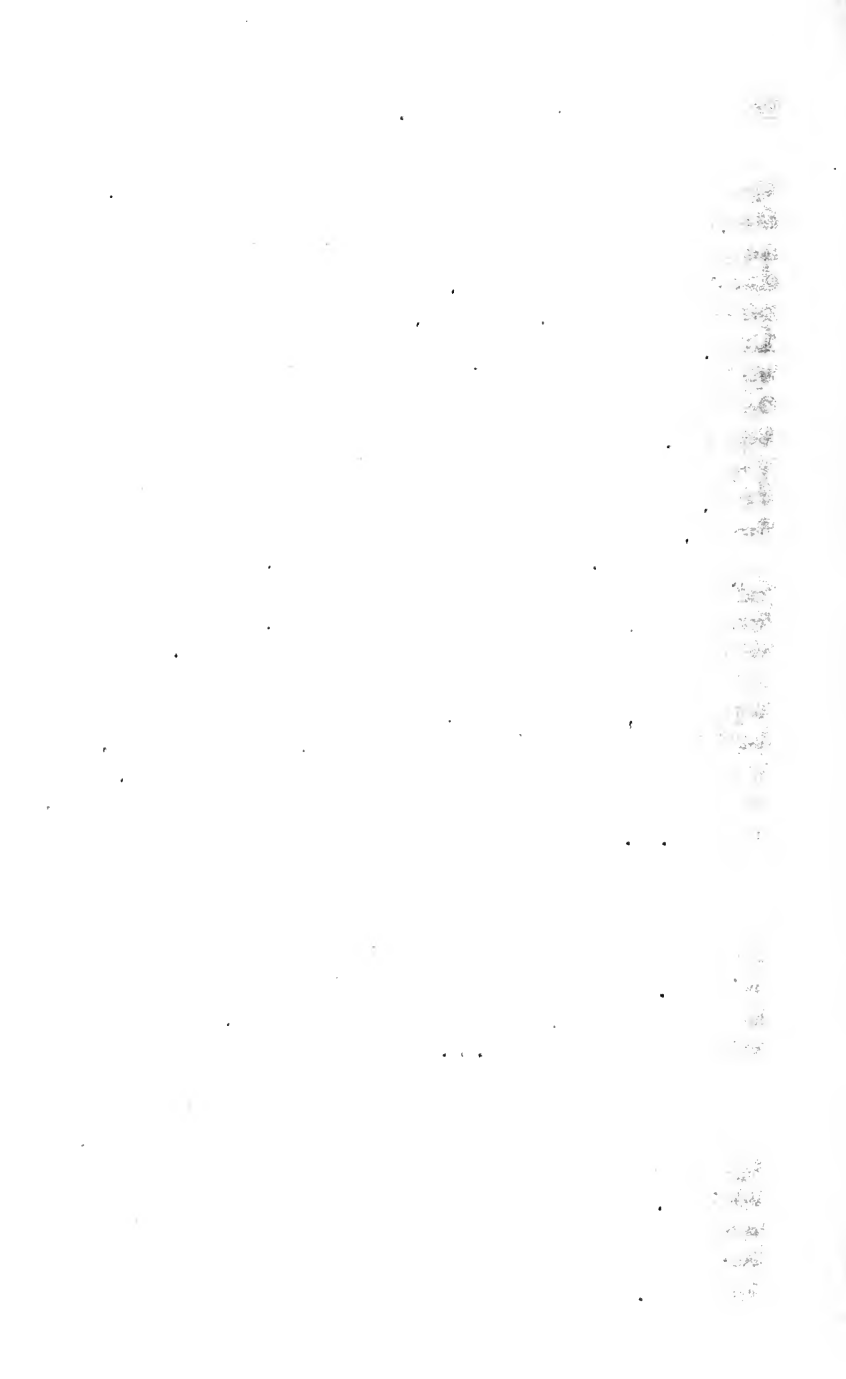
His age, his name, the position he had relinquished in the world, his piety, all contributed to him an influence, a marked authority over the pupils of Ste. Barbe...

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<page 240> His humility equalled his piety. He said and believed that he was useless, good for nothing, without virtue or merit...

Obedience overcame his humility; for as soon as his director commanded him, he became as submissive as a little child. His superiors were on several occasions obliged to lay their positive orders on him in order to save his health.

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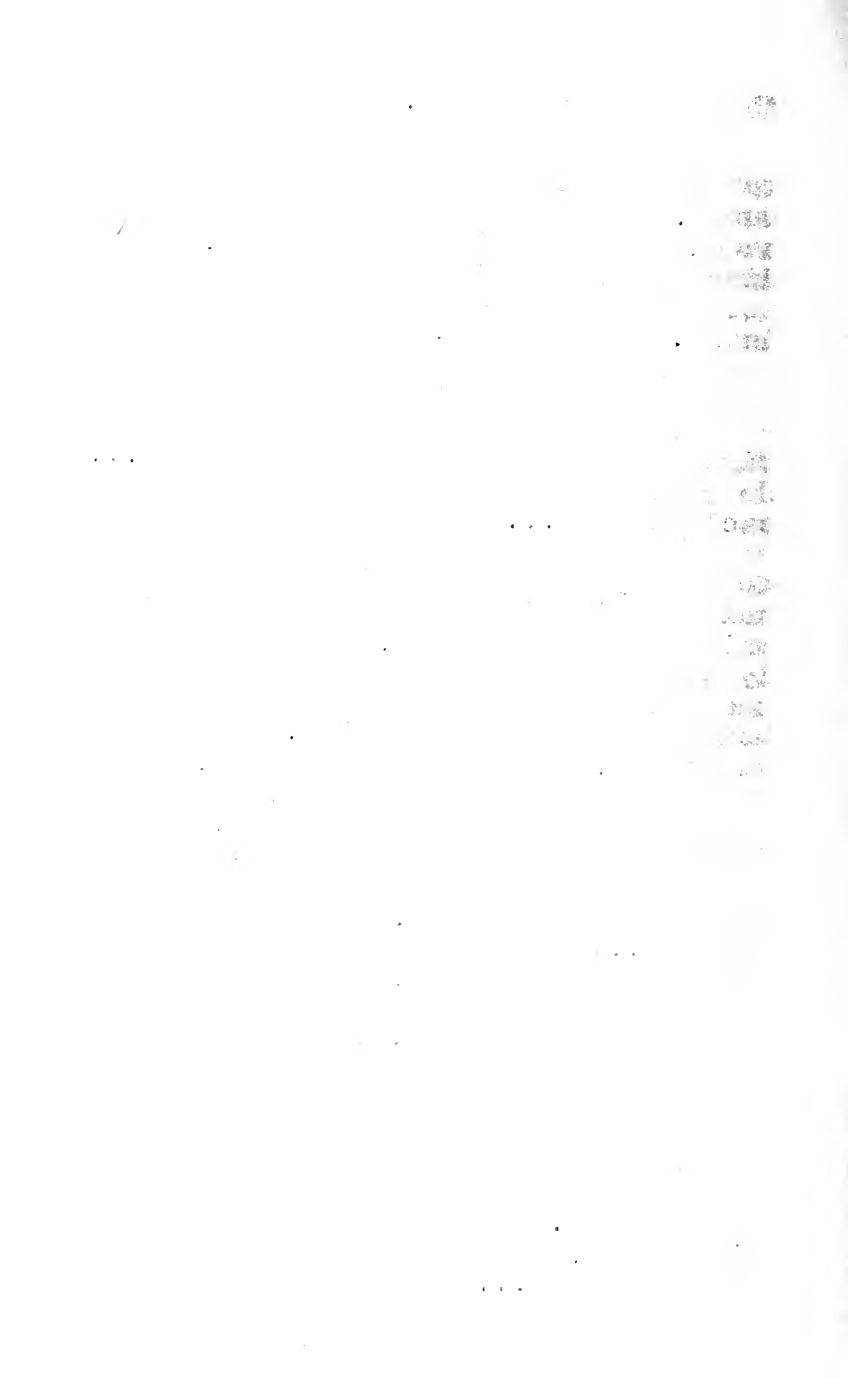
<page 242> Under the schooling of Father Duret, Father de Montgolfier gradually acquired that calm and prudence, that discernment of minds and character so necessary to a Superior of a Minor Seminary. For twenty-five years his mind was constantly occupied with the means of forming the pupils entrusted to his care to the habits of industry and virtue necessary for their vocation... He carefully followed up the conduct of each student...

<page 243> The high opinion which people held of his virtue and the manner in which he spoke of God, contributed greatly towards establishing and maintaining the spirit of piety and fervor in the houses under his direction. His attitude at prayer, or at the Holy Altar, was a source of great edification, even to the most thoughtless of the pupils, and was in itself an excellent sermon.

He was not an orator, or even a man of letters... but if pulpit eloquence was not his strong point, he effected much good by his simple and familiar remarks at spiritual reading...

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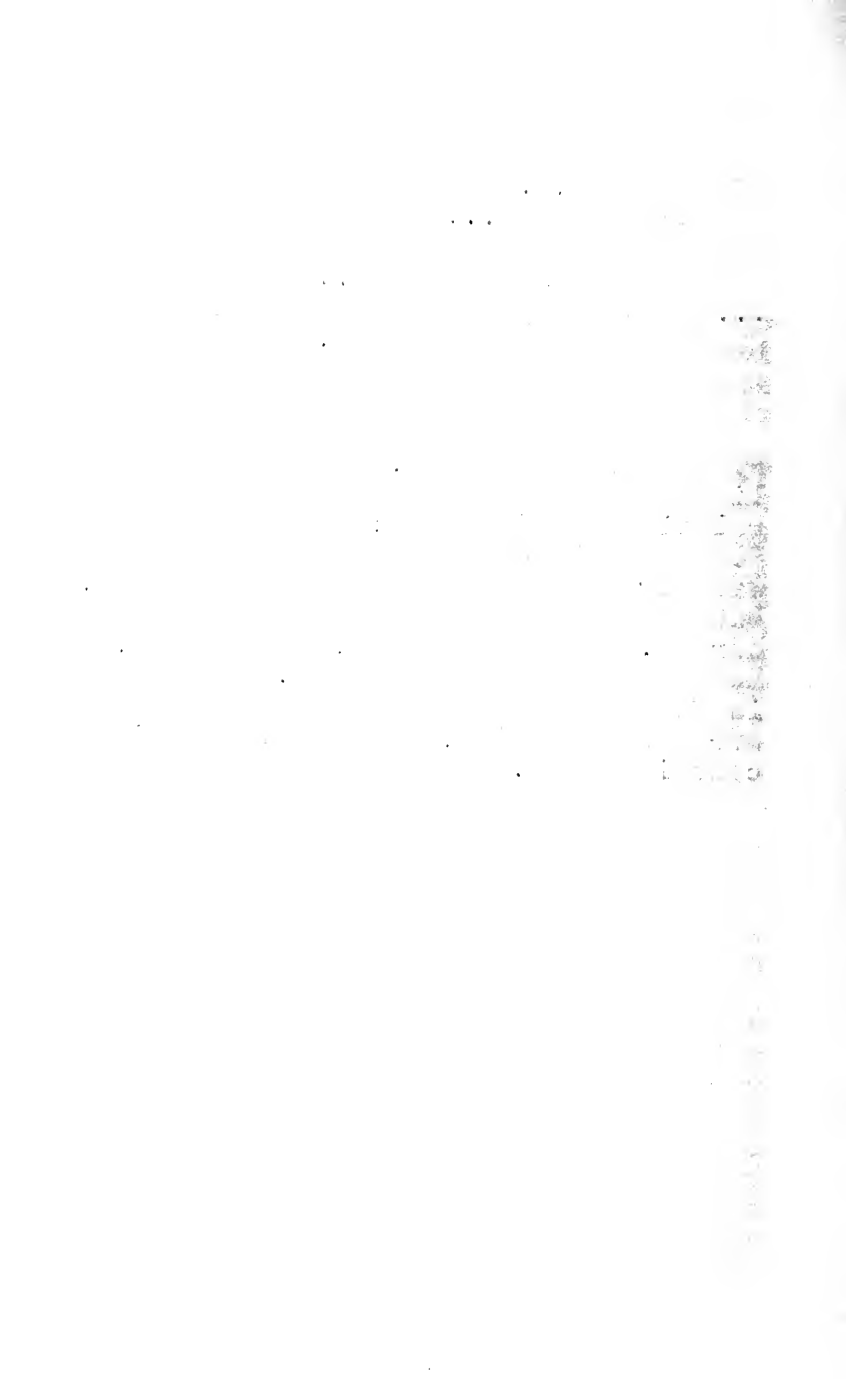
<page 247> Father de Montgolfier was unable to refuse the requests of the unfortunate. His clothes disappeared bit by bit, as, for stronger reasons did his money... He became the despair



of his mother. It was in vain that she scolded him... She had often to restock his wardrobe for fear of seeing him in want of clothes... His confreres ...can testify that it was in this state of poverty he died.

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By way of conclusion, we shall add some lines from the journal of the College relating to his death: <page 248>
"October 27 — Father de Montgolfier was for a long time habitually unwell, but he always managed without being nursed. On Sunday last, October 23, he sang the Community Mass. Everyone is fond of relating some admirable event of his life, and public opinion canonizes him."



Chapter IV

THE PROFESSORS — FIRST SERIES

<page 249> After describing the superiors of the College of Ste.Barbe, we shall devote some pages to their principal assistants.

The first place among these beongs to Father Julien Tracol who lived at the College seventy-two years. He was born in 1796, and, like Fathers Dégache and Déglesne, began his studies under Father Charvet, a former Franciscan. In 1810, he became a day pupil at the College, where he made an excellent course, and achieved a brilliant success in both the classics and mathematics. In September 1811, the year in which he finished Rhetoric, he manifested the desire of embracing the ecclesiastical life. His father, who was an excellent Christian, thought him too young to arrive at a decision of such importance, for he was but fifteen years. He therefore judged it prudent to test his vocation and kept him in business for eighteen months. At the end of this period, the young man obtained his father's consent through the assistance of Father Pican-sel, his director. <page 250> He began his Philosophy on April 1, 1813, and though he had lost one half of the scholastic year, he carried off the prize at the commencement.

In November 1813, he commenced his theological studies and at the same time acted as second prefect. Later on he taught the grammar classes until 1819 when he was ordained priest and appointed curate at Annonay. But a desire for a calm and regular life brought him back, after one year as curate, to the College which he had left only through obedience. He taught the pupils of the third year from 1820 to 1824. Believing that he had a vocation to a stricter life, he left on the day of the distribution of prizes for the Novitiate of the Jesuit Fathers at Avignon. He soon perceived that this life was not intended for him, and in less than a month he returned to the College, to the great satisfaction of his confreres.

In this same year he was appointed professor of Rhetoric in the place of Father Payan and he occupied this position until 1837. He was then appointed Director of Studies, and in this office finished his career as a teacher in 1842. It had lasted twenty seven years, and his feeble health could no longer support the severe strain of teaching, particularly at a period when the scholastic year lasted straight through ten months.

He was henceforth to take a less active part in college life and limited himself to rendering such little services as

were asked of him. He replaced such of the professors as were unable to attend their classes through absence or sickness, conducted <page 251> examinations, selected and trained the choir boys. Besides this he was in charge of the sanctuary and the library, and acted as secretary to Father Tourvieille and chaplain to the Providence. He had a taste for these various employments and liked them very much. The office of sacristan was especially dear to him, for it afforded an outlet to his tender piety by providing opportunities of making long and frequent visits to the Blessed Sacrament. He spent the greater part of his recreations in this devotion, finding more rest there than in conversation with the others.

As chaplain to the Providence, he was able to give full vent to the ardor of his zeal and to preach on the practice of the highest virtue with the certainty of being appreciated and understood by the good nuns. He was quite competent to preach to religious communities and gave many retreats to the Sisters of St. Joseph at Vans, and to the sisters and children at the Providence...His ministry in connection with this community lasted about forty years and he contributed greatly to the material and spiritual advancement of this work...

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OF GREAT
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1905

As Father Tourvieille's secretary from 1832... <page 252> he did a considerable amount of writing. For thirty seven years he wrote two copies of nearly everything his superior needed, for the apparatus for the duplication of letters probably did not exist at this period. The rules of the House, programmes of studies, quarterly examinations, correspondence with Bishops, officials, professors and families, everything, or almost everything, was written by his hand. He wrote abstracts of letters received, and classified and filed them in perfect order.

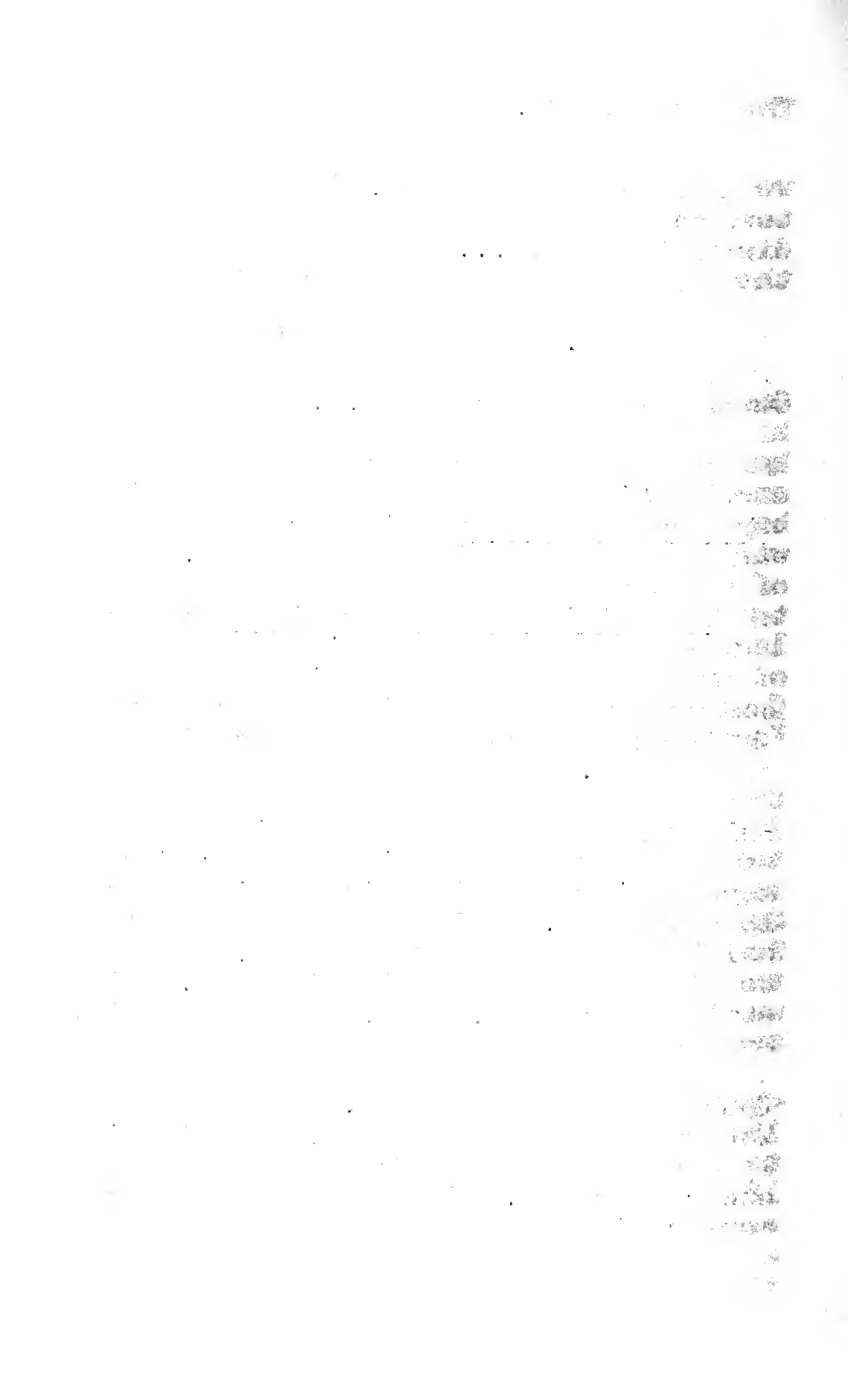
He kept the daily journal of the College from 1833, setting down even the least events with the greatest care. He gathered from the older professors such facts as were connected with the first ten years of the College, and set down from memory his own experiences from 1810 to 1832. He wrote biographical sketches of the first members of the Institution and left some short accounts of such of his contemporaries as died before him.

We owe to him especially that we have been able to undertake this work. There were his notes and memoirs which we cited at various points and we shall have occasion to refer to them again. Unhappily, he has left us no records of Father Tourvieille, though he was acquainted with his most secret thoughts.

He had shared his work, joys and sorrows and no one was more competent to draw a portrait of him... <page 253> We regret this lack of biography of one who was Superior of the College for nearly forty years. Father Tracol's description of his character would have been most faithful and exact...

It was from Father Tracol's notes that Father Filhol took those pages of his History of Annonay which treat of the College and its first professors. The same notes were employed by the author of Les Origines de la Providence; for Father Tracol wrote or dictated many pages of the annals of this Society and composed the biographical sketches of the Founders and some of their first companions.

This work was very much to his taste and he took great delight in it; for he kept a diary of his private life from 1824 to 1865. This very valuable journal has been preserved intact, thanks to his obedience to his director. His style was simple, free, pure and lucid. He had studied the French classics of the seventeenth century and had a profound knowledge of them. He wrote their language almost naturally, unhesitatingly and without need for scratching out and correction. In fact, he became so perfect in this respect <apge 254> that



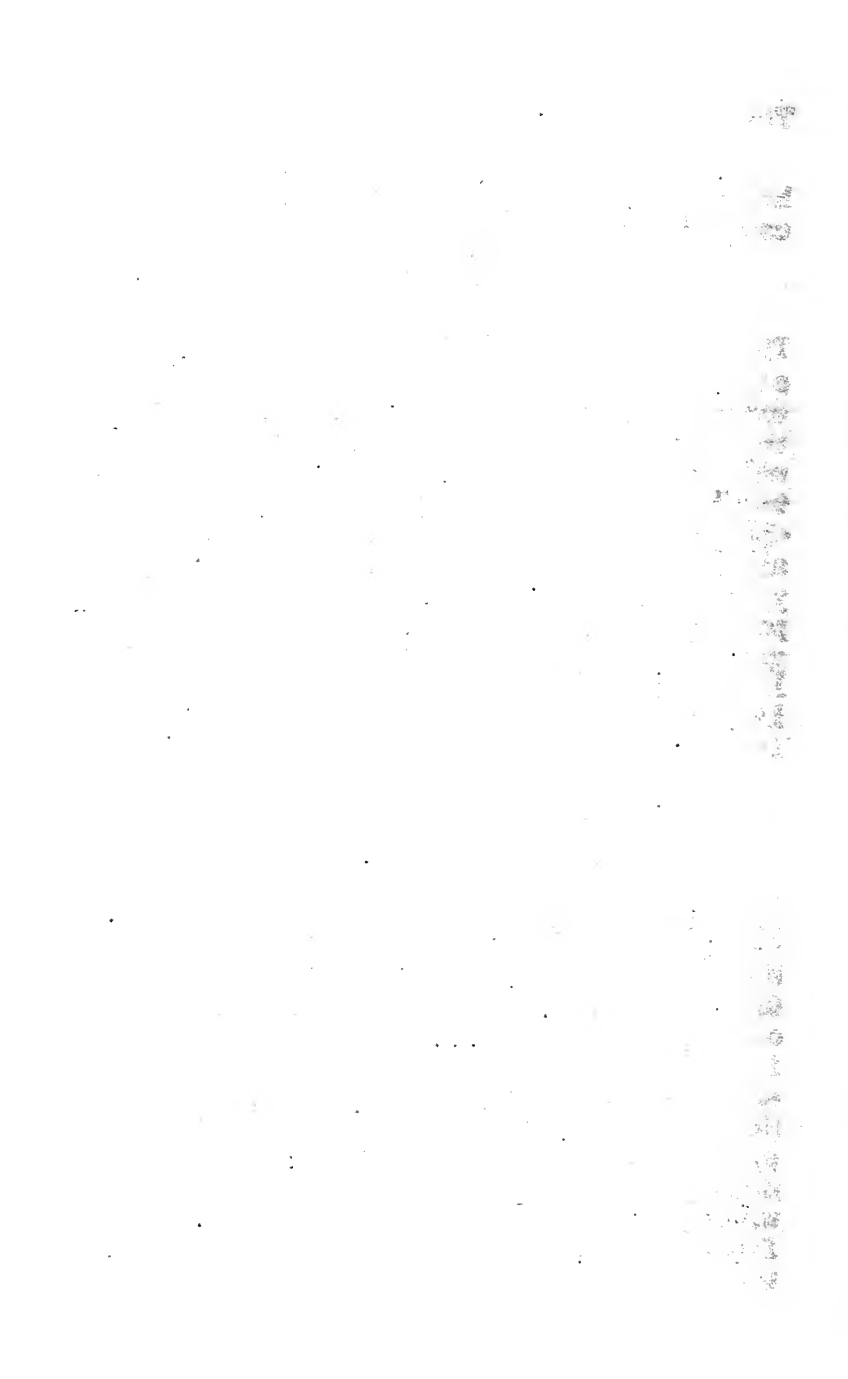
we find hardly a correction in the fourteen or fifteen volumes of his private diary and the journal of the College, though he wrote but one copy of them.

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Outside of class hours, and aside from his exemplary piety and his little exhortations from the pulpit, he did not exert as active an influence over the boys as some other professors; for he was never one of the spiritual directors of the College. Unhappily a tendency to uneasiness amounting almost to scruples, kept him from doing a great deal of good; for it kept him from hearing Confessions either at the College, the Parish, or the House of Providence.

However, he did great service in founding the society for young girls called the Confraternity of St. Aloysius Gonzaga which was later superseded by the Sodality of the Immaculate Conception. Nothing of the kind had existed before this at Annonay, and in this sense he was a pioneer. For ten years he watched over it zealously...

<page 255> During the five years from 1820 to 1825, it was a part of his work to say Mass at the hospital; and from 1830 to 1847 he looked after the Sunday service in the chapel of Gourdon. For a long time, he preached every Sunday, either to the poor patients at the



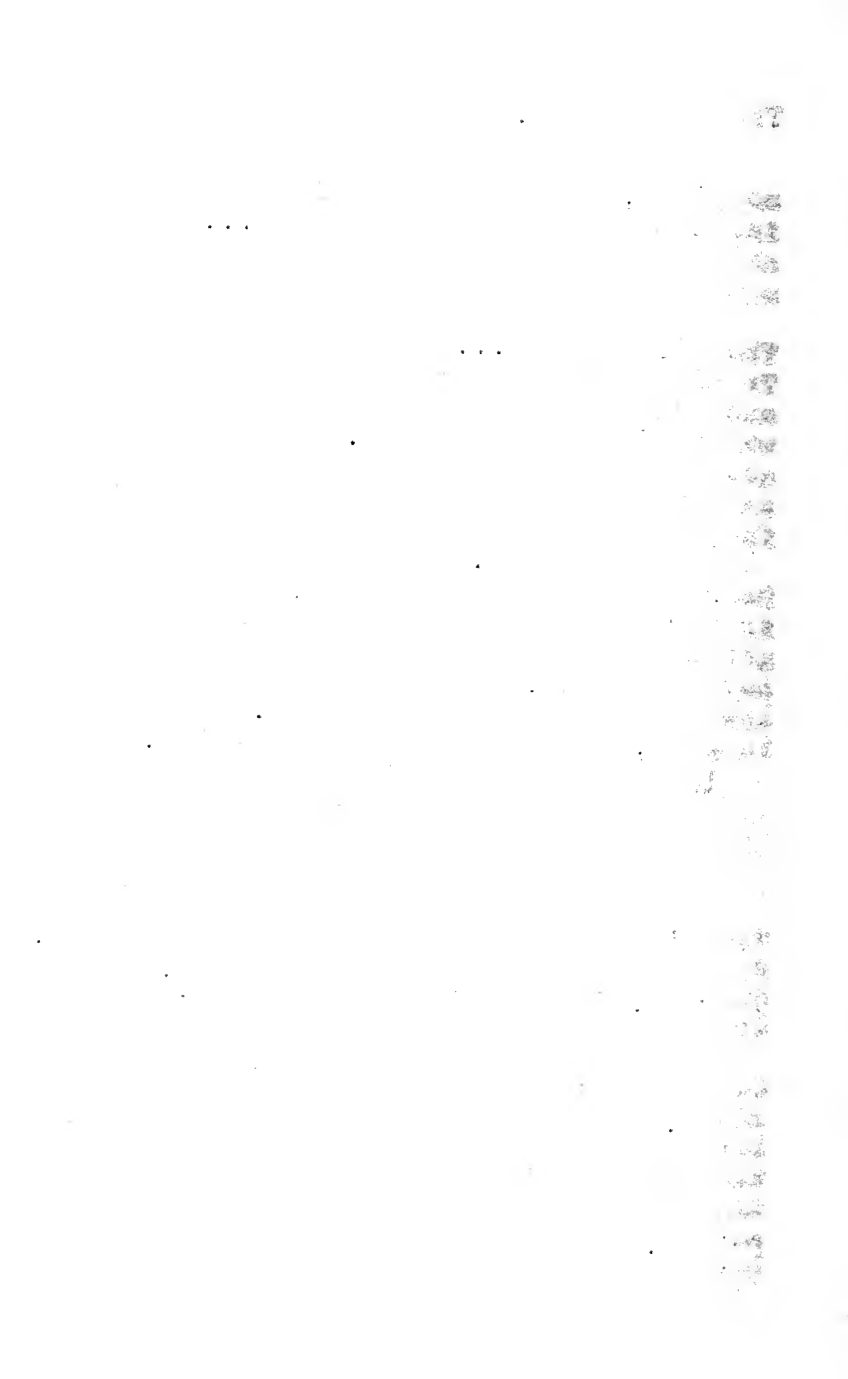
hospital, or to the inhabitants of the castle and village of Gourdon...

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The hidden life...was the attraction of his entire life; and as far as obedience permitted he did all in his power to put it into practice. But he could not do so to any extent till the last twenty years of his life when infirmity <page 256> obliged him to give up nearly all outside work. These twenty five years of profound humility, continual prayer and great sufferings have perhaps gained as many favors for the work he loved so much, as the fifty years of labor which he devoted to it. He died in 1885, at the age of eighty-nine.

Father Déglesne

"We lived together nearly all our lives. We were taught by the same master, Father Charvet, in our first schooldays; each of us saw his vocation ripen after spending a short time in business, and we ended by finding ourselves in the same House. He alwayed showed great friendship towards me and gave me a great deal of encouragement on many occasions when I was badly in need of such a friend. I feel quite confident that this venerated confrere will pray for



me and obtain for me the grace of joining him some day in Heaven where we shall meet in the bosom of the Almighty never to part again."

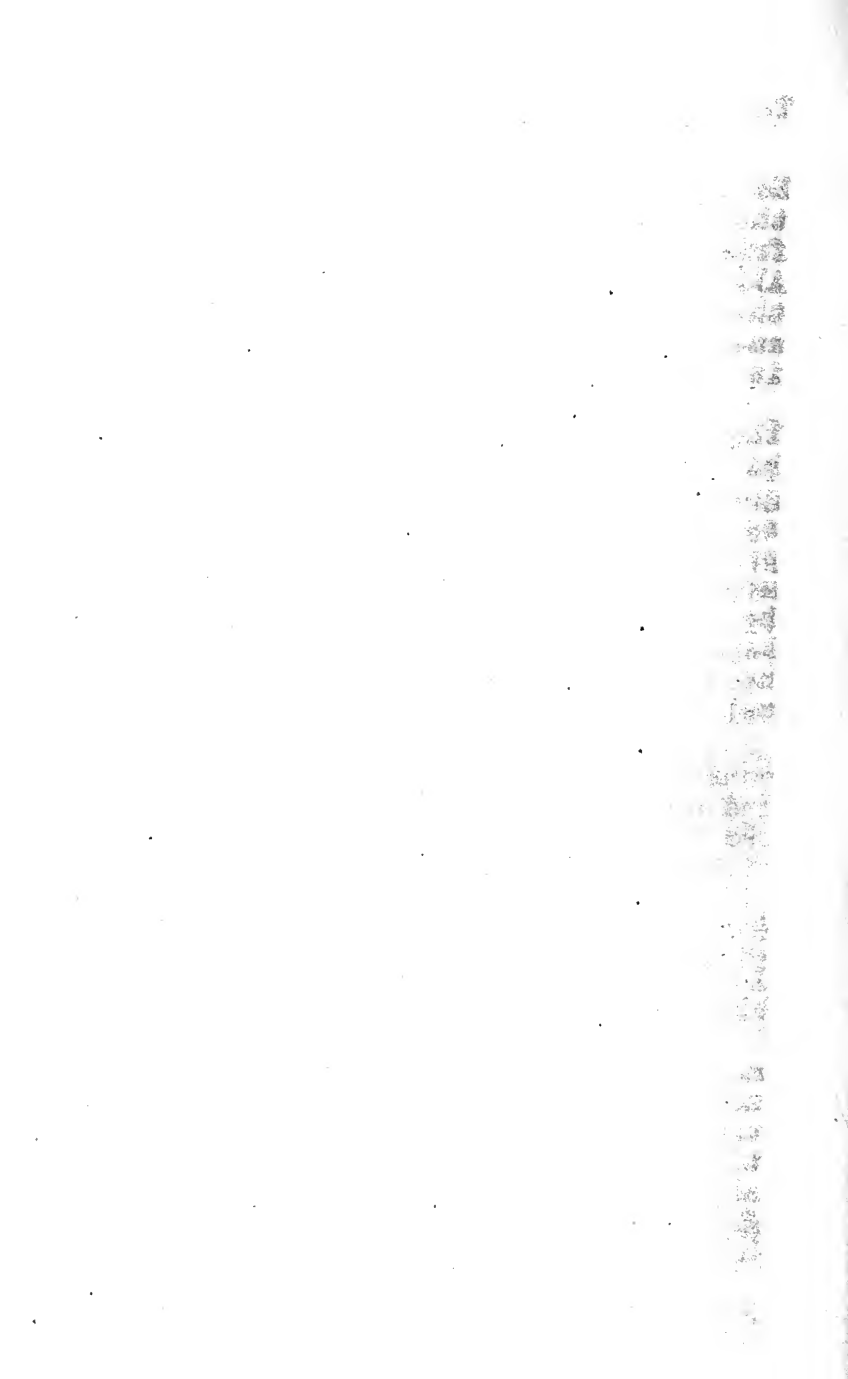
These words were written by Father Tracol on the death of Father Déglesne and they describe well the affection which united these two beautiful characters, the one so strong and acting as a support and prop for the more feeble, sensitive nature of the other.

Germain Déglesne was born at Annonay in 1798. He left the College in 1814, after a very <page 257> brilliant and successful course, especially in mathematics. He was the only son of an honorable family which hoped that he would take up a business life and to that end sent him to occupy a position in a Rouen firm after a short apprenticeship at home. He remained there for two years, during which time he was as much a source of edification to the other employees as he had formerly been to his fellow students at the College.

On his return to his native town, where his parents set him up in business for himself, he spent his free time in teaching catechism to the children of the neighborhood. His pious parents were not slow to perceive that their beloved son ... had no vocation for the affairs of this world and permitted him at last to follow others more sublime.

He returned to his former masters in November 1821 and commenced to study for the priesthood under Fathers Actorie and Polly. In the following year he was appointed to teach a class in French, and from 1825 to 1831, at first at Annonay, then at the Grand Seminary of Grenoble, where he was succeeded by Father Soulerin, he taught philosophy. In 1831 he was given some of the treasurer's work and taught moral theology to the young masters. In 1829 he was ordained priest and in 1830 he was given Sunday work in the factories at Vidalon. It was not long before he became spiritual director not only to the boys at Ste. Barbe but to those at the College and to most of the younger masters. He was made extraordinary confessor of many convents <page 258> and acted as chaplain to the Sisters of the Sacred Heart from 1847 to 1850, without giving up his Sunday work at Vidalon. He taught scarcely ten years, for we do not count the class of commercial work and bookkeeping of four or five hours a week which he had for a long time.

He wrote out a course which he had printed in 1850 and it was so successful that it passed into a second edition. He taught the young masters theology for about twenty years. In 1828, Father Tourvieille recalled him from the Seminary at Grenoble, where he had taken the place of Father Lapierre's nephew, who had founded a House at Fezin in 1827.



He wished to keep in his own College the young deacon...He kept him and his friend, Father Tracol, at his side... All three of them worked admirably with the same intention, the one as superior, and the other two faithful and constant in their obedience till death.

The lively faith of the young Déglesne, his profound humility <page 259> and the great delicacy of his conscience, inspired him with a holy fear of the priesthood; and his superiors were almost compelled to use violence before he would submit to the imposition of hands. It was fully eight years after he had commenced his studies, and he was already thirty one.

Scarcely was he ordained when he became the ... spiritual director of the College. He felt that God was calling him to this beautiful mission...

Like his friend, Father Tracol, Father Déglesne sought not so much for knowledge, as spiritual profit in his work. With him, however, the method was broader; for though he was as much a man of retirement as his friend, he was more energetic. Father Tracol concentrated his efforts on his own perfection; but Father Déglesne, while he did not forget what he owed himself, also gave much thought to the salvation of his neighbor...

He improved himself by reading the works of St. Liguori, the seraphic St. Teresa,

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St. Charles Borromeo and other masters of the spiritual life. However, he was not at all narrow minded ... and read with profit all that contemporary writers said in support of the Church in France... <page 260> It was his privilege to direct a great number of the clergy in Annonay and the neighborhood, He was thus enabled to do a great deal towards reviving the practice of frequent Communion in good parishes where old fashioned ideas, even though not Jansenistic, were too severe...

* * * * *

Father Déglesne was remarkably gifted in the direction of souls, and this was the chief characteristic of his priesthood. Those who went to him for confession, found that as soon as he touched them with his hand, their troubled consciences and bruised spirits were comforted. His decision <page 261> were always perfect and clear, and so full of authority, that they at once banished all doubt, fear and scruple. One of the habitual results of his kindly and enlightened direction was peace of mind. The pupil found in him a firm support, and the young master a guide in his priestly vocation.

... Besides these, on the eves of great feasts, a large number of the business men of the town came to lay their consciences bare before him. They gave

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their confidence instinctively and blindly to this priest, who though so learned, lived so humbly in his cell... It was his zeal for the glory of God that made him so happy to undertake the chaplaincy of Vidalon. No doubt it is a very pleasant recreation to walk from Annonay to Vidalon on a fine day in Spring; but it is another thing to go there every Sunday in all sorts of weather, to say two Masses, preach and wait till a late hour before breaking one's fast, especially when the previous evening has been spent in hearing the confessions of the boys, and those of the masters in the morning ...

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<page 262> Father Déglesne was not only a theologian and spiritual adviser, but was known for the wonderful persuasiveness and power of his sermons...

<page 263> At the College he often repeated subjects which were dear to his heart because he believed them most necessary. These were faith, prayer, humility and obedience... He often made the statement that the great need of the day was obedience...

We shall quote nearly word for word from the manuscript of a former professor describing Father Déglesne as an orator...

<page 264> ... "Father Déglesne's manner in the pulpit was at once difying, and suited the subject of his discourse. His face was thin, pale and rather dark, his brow lofty, his head rather bald, his eyes full of life and fire, his voice pathetic, a mixture of warmth, delicacy and energy, and his gestures full of authority...

"We will conclude by remarking that his sermons were heard with fixed attention by his young congregation... Striking bursts of lofty eloquence and emotion were frequent enough during his life... His health prevented him from addressing large congregations. Still, he preached retreats in many schools <page 265> of the diocese and even some parishes. In 1850, he gave a mission at St-Julien-le Roux with the aid of Fathers Desmartin and Malbos, and M. Roche, then only a deacon, but later Bishop of Gap."

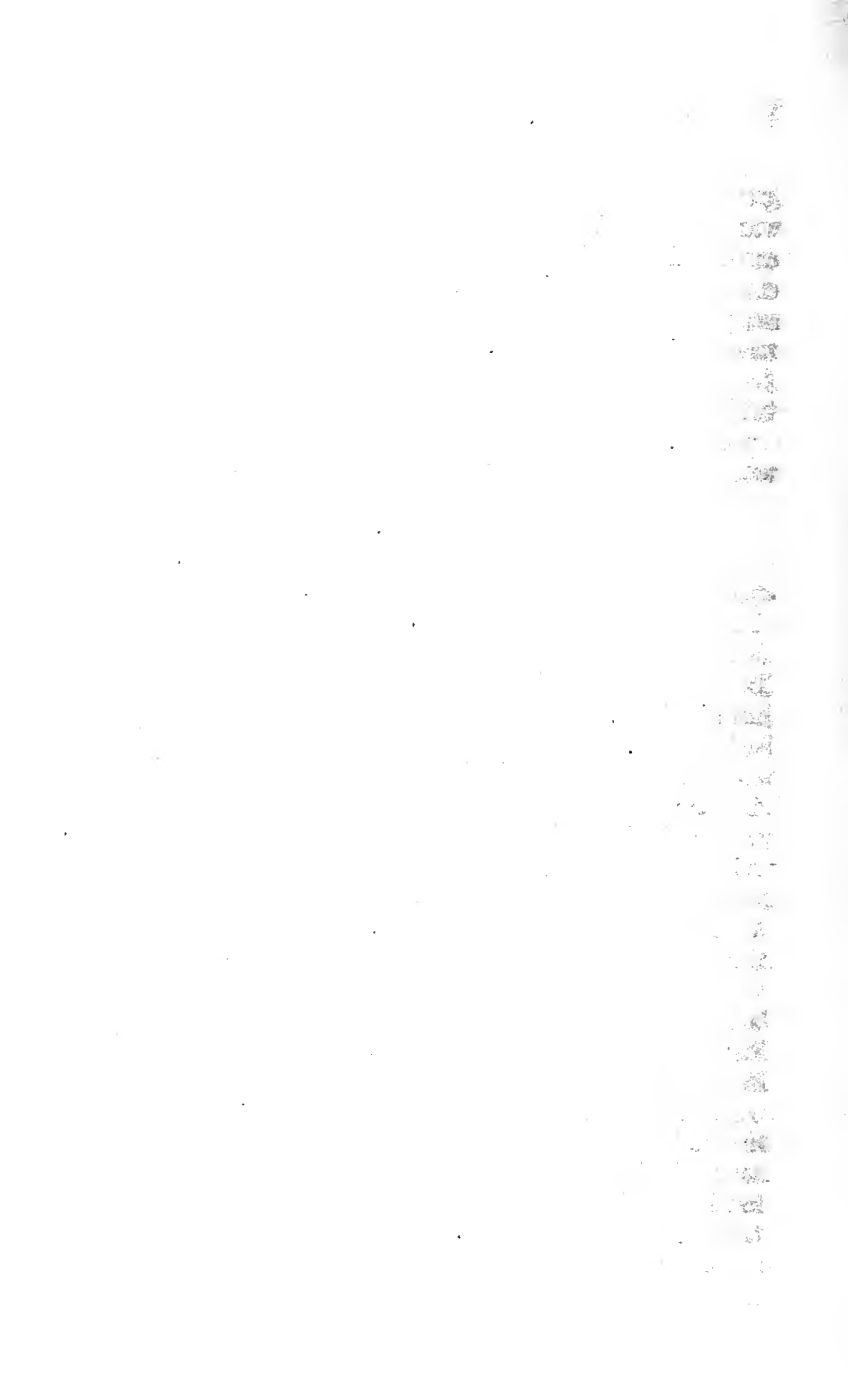
As we have said before, his health was not strong. When he was twenty-three years old, a terrible sickness left him with an internal trouble which was never cured. Saturday was his great day for confessions, and he never spared himself on that occasion. Many a time he suffered untold agony, and dragged himself to Ste. Barbe... rather than put off his penitents to another day. We shall never know the extent of his sufferings for he kept them to himself. His temper was naturally quick, and the sight of wickedness easily made him violent; but he

fought this defect all his life and succeeded in controlling himself so that his voice was always soft and even, his manner amiable, and he never turned away from a questioner without speaking some kindly word.

Father Déglesne was as humble as Father Tracol, and had the same love of retirement and reserve; and like him, his humble and modest deportment in public was a sermon in itself. He was humble with his superiors, his confreres, with the smallest of his pupils, and in fact with the whole world.

<page 266> His intellectual and moral qualities, his lofty virtue and perfect judgment, so raised him in the opinion of Father Tourvieille that he appointed him to the position which in religious communities is called Master of Novices. This position demands a peculiar aptitude for reading the character of each of the young aspirants, and all the virtue of which one is capable.

Father Déglesne was Master of Novices for about twenty years, and it put him to a severer test than is ordinarily experienced by such superiors; for the scarcity of professors obliged Father Tourvieille to employ some of the novices in teaching before their novitiate was completed. Father Déglesne could never get them all together to



give them the direction and general advice they needed, except during the recreations and walks; and this was not enough. He begged in vain for permission to establish a Novitiate where the novices might be entirely separate from the College staff... but many things intervened...and it was only one year before his death that his wish was gratified.

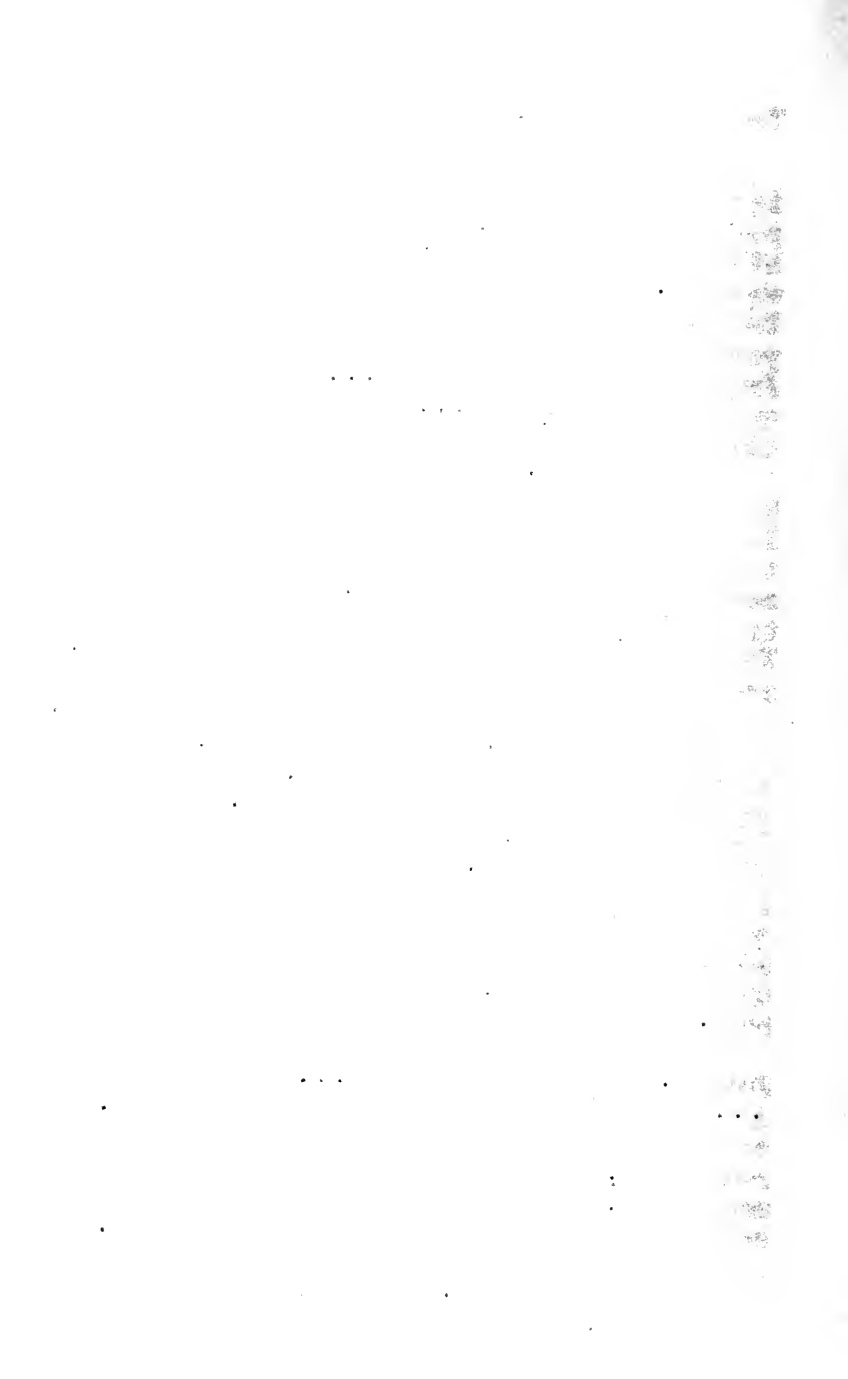
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FATHER J. PAGES

Jean Pagès was born at Malbosc in 1793. In 1809 he came to the Thevenet boarding house to make his course at the College. He moved to Ste. Claire in 1811, and was made a prefect in 1813, in which office he remained until 1818. After his ordination, he was for some time a curate at Vanosc. Father Picansel sent him back to the College which he had left unwillingly and he taught successively the grammar classes and third year until 1832, living <page 268> at Ste. Claire the while and succeeding Father Tourvieille as director of that House. At this period ... Father Pagès ... was given charge of seventh year. He had charge of this class until January 1850, and had to look after the hospital, the Sacred Heart Convent and the Christian Brothers in succession.

As prefect at Ste. Claire, at the age of twenty, he owed his complete author-



ity over the one hundred and fifty pupils of the school to his height, his grave and even austere manner of walking and speaking. No doubt Father Tourvieille was at hand to guide the young master at the outset... but ... from the very first year, his personal qualities secured an ascendance over them such as no one expected.

His teaching was orderly and methodical. In the seventh class his chief aim was to impress the Latin elements on the memories of the pupils in such a way that they would never forget them... Though not severe with the boys, he insisted on perfect order.

He was punctuality itself in his duties as chaplain of the religious communities and his devotion left nothing to be desired... He arose at four every morning <page 269> and never permitted a fire in his room until the last four years of his life, when his robust constitution was undermined by an affection of the lungs. He swept his own room, made his bed, and fetched his own water.

For many years he ate only one meal a day during Lent, taking no supper whatever, though teaching all his classes regularly. He carried his love of mortification so far as to impose all sorts of penances on himself, even the hairshirt and discipline... When the

Church softened the rigor of the lenten season and permitted meat four times a week, he refused to take advantage of it, even though everyone else in the House used the privilege. The motive of penance which inspired him was doubtless good in itself, but he would certainly have been more perfect if he had satisfied his thirst for mortification by some other privation and had not made himself singular.

The mortified man is always a lover of the rule, for obedience is the first mortification the religious should practice. Father Pagès was not only a lover of the rule, but an example of it. Every hour, every minute of the day had its particular occupation determined by the general rule or his own; and nothing but a duty of charity ever made him swerve from it. He was methodical, regular and precise in everything to a truly extraordinary extent. As far as he was concerned, he never left the employment of his time to chance or the acprice of the moment.

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His love of prayer, regularity and mortification caused him to spend at least fifteen days of his vacation at the monastery of the Trappists at Aiguebelle. Here he rested, free from teaching, engaged in meditation and the practice of penance. His severe mortifications, the little care he took of himself, as well as excessive work and

suffering of soul, rapidly undermined his health and he died after a long and painful illness on August 27, 1861.

FATHER FRANCIS POLLY

Father Francis Polly was born at St.-Symphorien-de-Mahun in 1803. He was a nephew of the professor of physics, philosophy and theology whom we have already mentioned. His college course was brilliant, and he distinguished himself in mathematics.

He taught the grammar classes from 1823 to 1834, when he was appointed professor of philosophy. The following year he was sent to Paris by Father Tourvieille, to study the method of teaching at the Stanislaus College, and to increase his personal knowledge at the Sorbonne. He returned in 1836 to resume his work as professor of philosophy, continuing in this position till his death eighteen years later. He was gifted with remarkable ease in speaking and his clear methodical teaching made his class <page 271> very interesting; while his lively, brilliant and unhesitating utterance impressed the most abstract truths indelibly on the minds of his hearers.

After the death of Father Lapierre, he became treasurer and chaplain of the

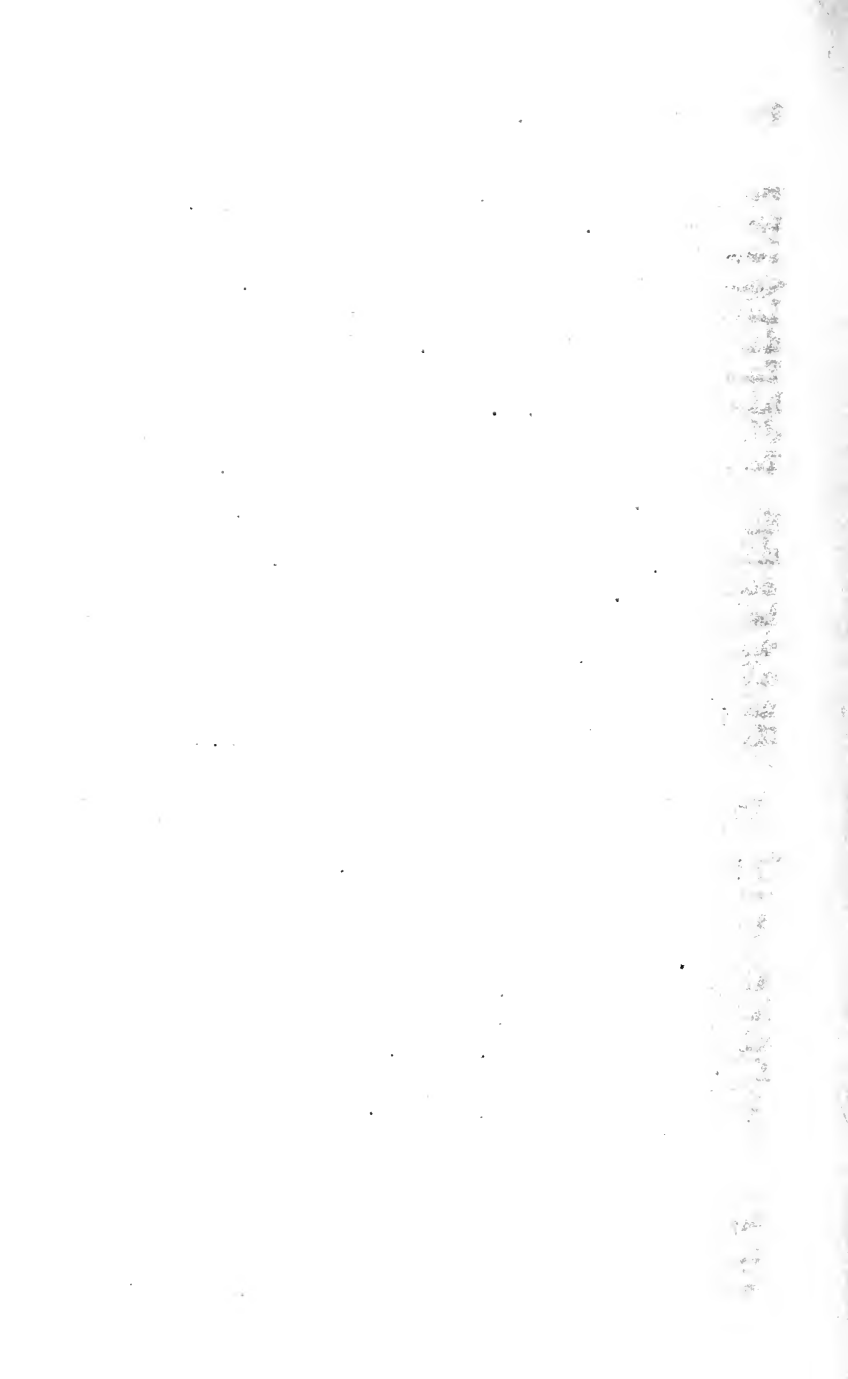
Ursuline Sisters, in addition to his other work. He showed the training received from Father Lapierre in his regularity and love of method, his rare common sense and in his ability as an administrator. His knowledge and judgment in business matters were extraordinary...

Father Polly was a holy priest, a slave to duty. His confreres lost in him a model of simplicity and charming good nature, an example of piety, regularity and zeal. Though he performed the duties of his three offices for seventeen years, <page 272> he still found time to hear the confessions of the children and nuns at the Providence in the absence of their director...

In spite of the natural talent and acquired knowledge which made him fit for his various occupations, he was more than once obliged to stay up at night balancing his books or preparing his class work. But though his devotion and ardor were unbounded, his physical endurance had its limits. These difficult labors soon used it up, and, after a long and painful illness, he died of heart disease on July 18, 1854.

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The professors whose labors and virtues we have just recounted, together with Fathers Acton and Soulerin, of whom



we shall speak in the third book, formed the second generation of priestly professors of the College of Annonay. But <page 273> there lived amongst them a layman who was distinguished as a founder and an educationist. This was Louis Tourvieille, who was generally known by his mother's name, Raynaud, in order to distinguish him from his uncle, Father Tourvieille.

He was born at Joannas in 1799. After making his course at the College, he was sent to Paris by his uncle in 1818. There he spent his time studying natural sciences, drawing and painting. At the end of the scholastic year 1819-1820, he was awarded a diploma at the Congress of the Manufacturers of Gobelin tapestry for a chemical preparation of colors, and after a special examination, authorized to teach mathematics. He taught mathematics the following year at the Andrieu College, and continued to perfect himself in the sciences and fine arts.

After working in Paris for four years, he began to teach drawing and mathematics at the College of Annonay; and in the following year succeeded Father Polly as professor of physics. His ability was so well known that in 1822, M. Felix, Recotr of the Nimes Academy offered him the chair of physics at the College Royal of Tournon, and in 1823 the same position at that of Avignon... He refused them; for the voice of blood and affec-

1860-1861

1862-1863

tion bound him to the college of his uncle. He taught at Annonay from 1822 to 1866; then spent about five years at Prades with his family <page 274> and in 1871 he returned to the College where he remained till his death in 1878.

"Father " Raynaud, as he was familiarly called for fifty years, was an excellent professor, if we may believe his pupils in drawing and physics. Some, however, did not care for his method of teaching mathematics... He did not like to have much talking in his classes and gave few explanations and examples. He tried to make the boys do as much as possible themselves...

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<page 277> His classroom was not indeed very pleasant, It was a large hall, very high, with dark walls. It was built below the level of the garden, badly lighted by two windows on the northern side and never brightened by a ray of sunlight. Moreover, it was paved with square flags, which were as cold as ice in winter. Here the pupils came four times a week, to sit for two hours on benches without backs, and with notables on which to work.

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<page 285> M. Raynaud was as moderate at table as he was simple in dress. He

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rarely touched the meat placed on the masters table, and for a long time drank nothing but water. When he thought it necessary to take some wine, it was so little, that it was rather colored water than wine. We should not be surprised if this was done through mortification; for he was all his life a grand christian. He rose at four every morning, and began the work of the day only after spending a long time in fervent prayer. When the pupils came into the chapel for Mass, the always found M. Raynaud in his place; and any of the professors who happened into the chapel late in the evening, was sure to find him making his visit to the Blessed Sacrament.

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<page 286> M. Raynaud was very humble. He never looked for honors... Like his uncle, Father Tourvieille, he disliked all fuss and ostentation, in the masters as well as in the house. <page 287> When anyone of importance, such as a Bishop or a Prefect, came to the House, M. Raynaud nearly always disappeared, with the excuse of taking advantage of the holiday...

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<page 288> ... He built a magnificent chapel at the Calvary of Prades which was completely restored at his expense

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and under his personal direction. All the pictures which ornament this chapel were painted by him.

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1887

1887

Chapter V

THE PROFESSORS, SECOND SERIES

<page 289> ... We shall add a few pages on the men who formed the second series, as it were, of the professors of the College. They began their work about 1830, and most of them ceased teaching about 1860 or 1870.

Father Bourdillon

The oldest of this series of professors was Father Victor Bourdillon. He was born at Biol (Isère) in 1804, and finished his studies in 1824. In 1825, he was made teacher of the fifth class, and showed such talent for teaching that in the following year he was given the class of Belles-Lettres, which position he retained until 1836. He went to Paris in this year and was made Licentiate, after which he went to Privas as professor of Rhetoric, remaining there until 1847. He then retired to the house of his friend, Abbé Boirayon, head of the Institute at Péage-de-Romans; but in the following year he accepted the direction of the College at Bourgoin and later an institution at Grenoble, returning to Annonay in 1860 as an assistant professor.

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Finally, after some years at Bourgoïn, he took charge of the College <page 290> of Béziers where he died in 1872. He hesitated long before entering holy orders and was not ordained until 1840 when he was thirty-six years old. He was a brilliant scholar, a man of profound erudition... He was a distinguished Hellenist; in fact, a remarkable polyglot. In 1826 he taught Italian; while Spanish, English and German became so familiar to him that he could teach these living languages at Privas or Bourgoïn as easily as Latin or Greek...

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<page 291> His manner of teaching was very interesting, and full of life and science. It contributed greatly to the literary education of his boys, for he was clever at inspiring them with well turned phrases, noble thoughts, and a taste for working by themselves. To encourage them, he allowed great liberty in the choice of subjects, so as to increase their initiative; for he thought that when a pupil likes his subject, he treats it with greater ardor and success than when it is not to his taste...

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<page 293> His students had plenty of chances to cause disorder,... for he often failed to notice that the time for class

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had arrived and remained in his room; so that punctuality was not one of his strong points... The boys waited for him patiently, and when he was too long in coming, one of them went for him, and they promptly made up for time lost.

It is a matter of regret that, though possessed of a brilliant imagination, Father Bourdillon... was a poor administrator and was unable to read men; for in the goodness of his heart he thought that all were excellent. He seemed in his generosity and disinterestedness to be unaware of human malice ... The following article by one of his pupils appeared in the Indicateur de Bourgoin in 1872: "When Father Bourdillon preached on the love of God and our neighbor, and on charity in all its forms, he was admirable; his language was inimitable, substantial and vivid. He spoke of that charity which was the <page 294> moving power of his whole life... to others he gave all that he had, even to his last penny...

"He has left no money, it is true; for he gave it all away to his relations and the poor. But he has left other treasures ever so much more precious in the shape of good example which made him a perfect christian and a priest according to the heart of God. He left behind him many works worthy of publication and many incomplete manu-

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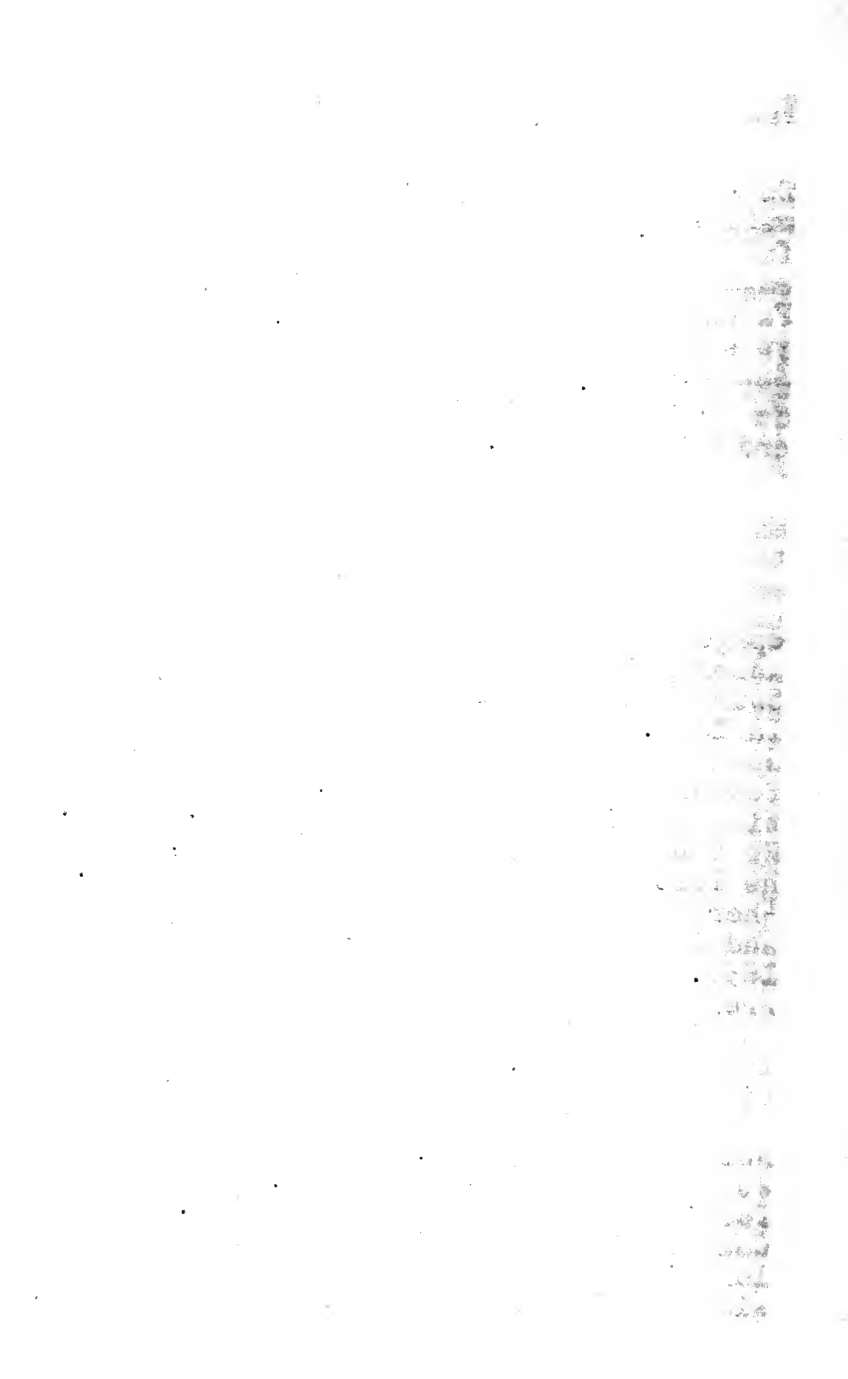
scripts on history, literature and teaching."

Among the pamphlets he published, there is but one worthy of mention, because it had a great success at the time it was written. This was "Le Catéchisme du Vrain Républicain" printed at the end of June 1848.

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Father Coupat

<page 296> Henri Coupat was born at Annonay in 1805 and made an excellent course at the College which he finished in 1826. Two years later he entered upon the career of a teacher as professor of the sixth class, at the same time helping Father Duret at Ste. Barbe. He taught the third class in 1854, when he left the College for that at Privas. There he took charge of the same class and later taught Belles-Lettres till 1857. He then returned to Annonay as Prefect of Studies and in 1859 he was appointed Director of his beloved College at Privas, under which <page 297> title he really acted as superior; for age and infirmity prevented the venerable Father Fayolle, legal head of the House for thirty-five years, from performing the duties of his office. Father Coupat died at Feysin in 1868, after a long illness and was laid to rest by the side of his old superior, Father Actorie.

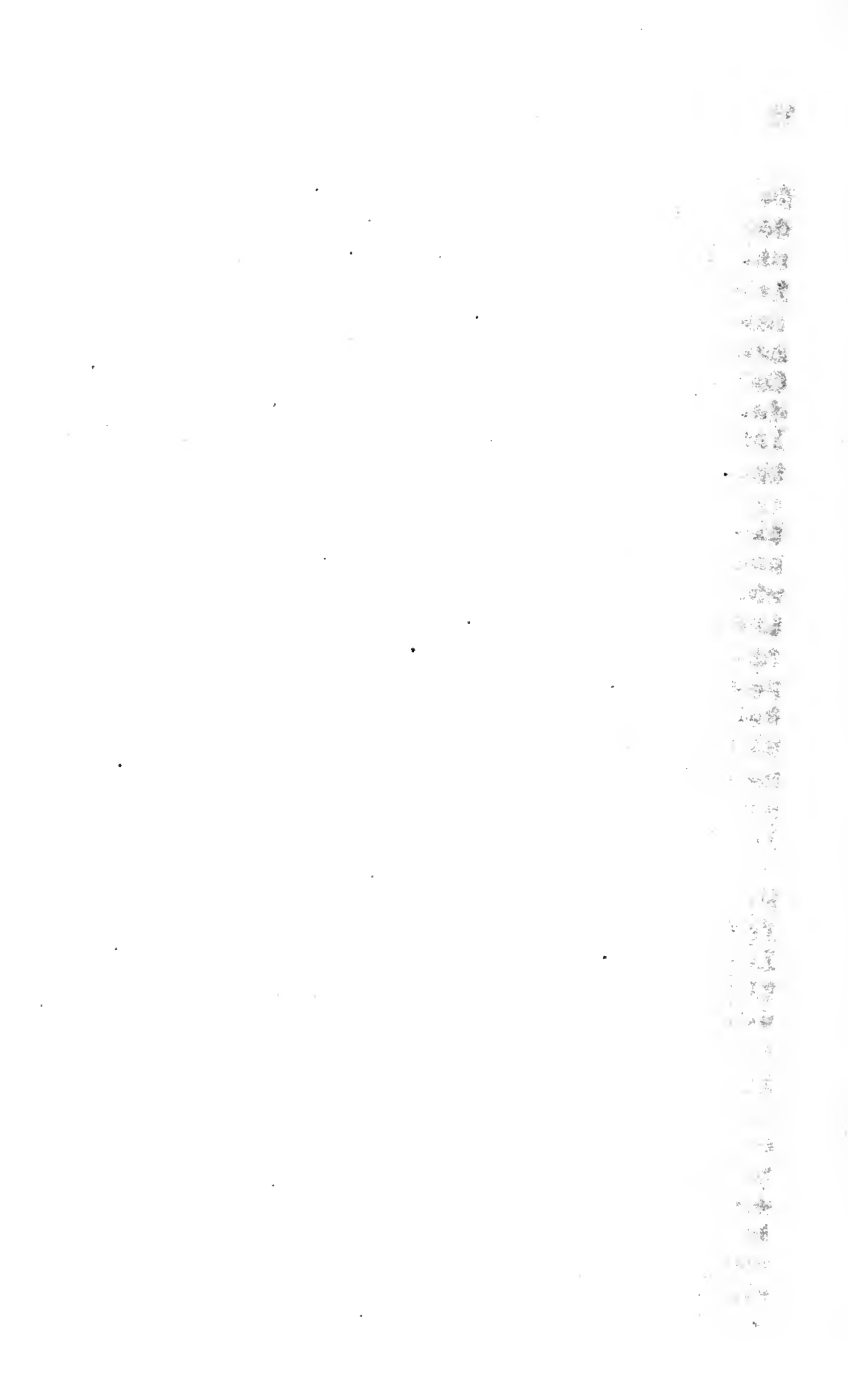


He was a well educated man, regular and methodical as a teacher. He was skillful in training the mind, though not capable of the brilliant flights of Father Bourdillon, who thrilled the young students of Belles-Lettres at Annonay and the Rhetoricians at Privas. But Father Coupat's teaching, though less pretentious, was no less successful.

His gentle and amiable character won the affection of the boys, his confreres and all who knew him well; so that when they spoke of him, it was always as the "good Father Coupat". He was truly a pious man, filled with a simple and strong devotion and he inspired all around him with the penetrating and deeply religious effect of his words. He preached several successful retreats in colleges for girls and it is much to be regretted that circumstances prevented him from making a more extensive use of this talent which God had given him. He had a beautiful voice, which charmed the most impartial critics and the most sensitive musicians.

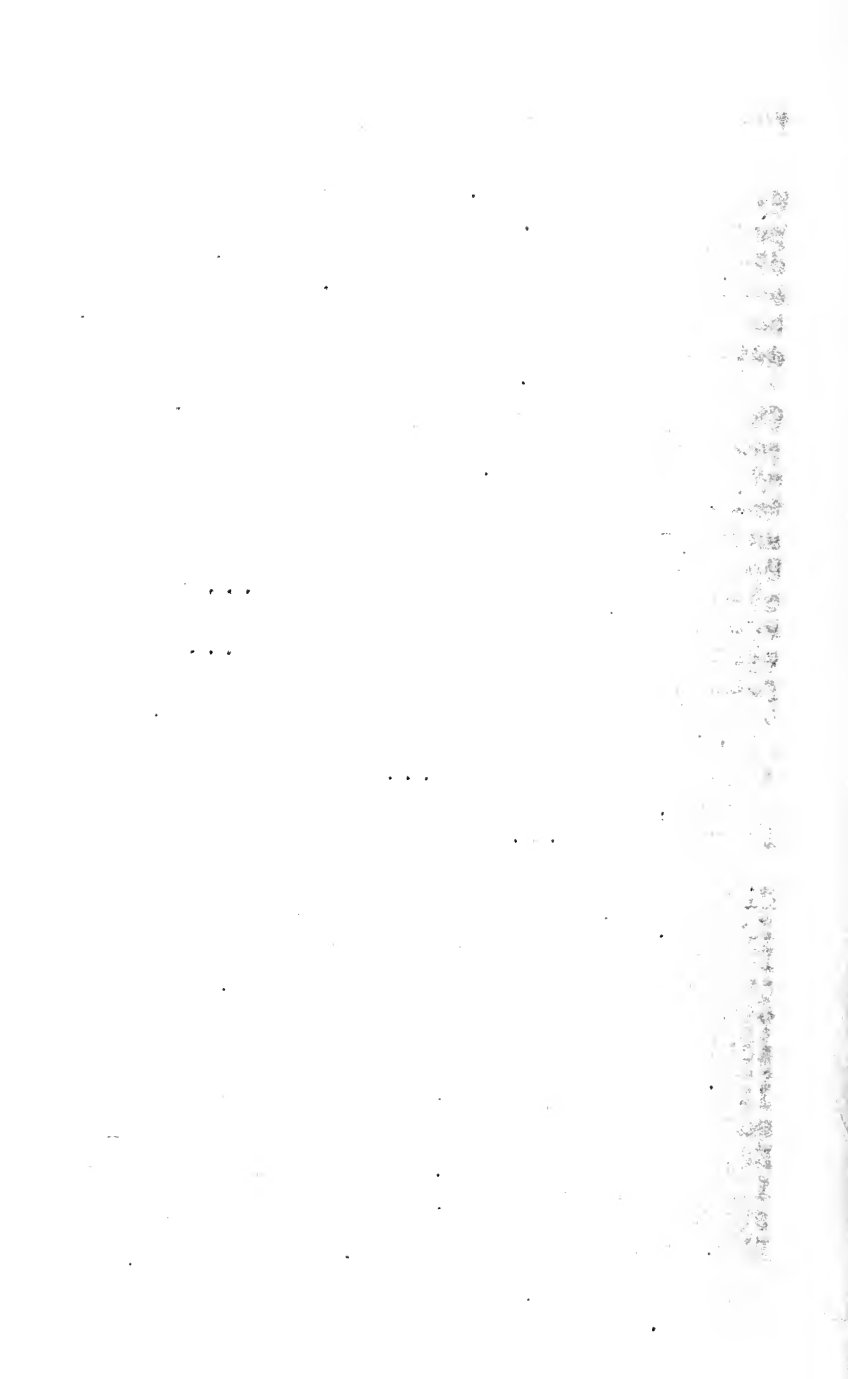
Father Collange

<page 298> The position of a teacher is always humble and modest; but in this respect Father Collange was the humblest of the humble for he spent the whole of his life as study master and teacher of little boys.



He was born at St.-Genest-Lachamp (Ardèche) in 1806. He did not begin his studies until he was rather old, finishing his course in 1830. In this same year he began his life as a master, accepting the office of prefect in the College of Ste. Barbe which he was destined to occupy for four years. From 1834 till his death in 1860 he taught the eighth class. He had charge of this difficult work for more than twenty-five years and exhibited the same interest and zeal throughout as when he entered on his career.,, He treated his pupils with the gentle care and affection of a father... He possessed a remarkable talent for teaching young minds the rudiments, employing a thousand ingenious methods to make them work more...He rarely punished anyone, but gave all the encouragement in his power...

His heart was divided between his confreres, his <page 299> pupils and the large number of little birds that formed the chief ornament of his room. He was very methodical and all his words and actions were remarkable for their gravity. He was fond of playing at bowls after dinner; but it annoyed him if any of the players paid attention to anything but the game. One day, in a moment of irritation, he gave utterance to what has since become a traditional saying in the community: "Gentlemen, when you play, you must not amuse yourselves."

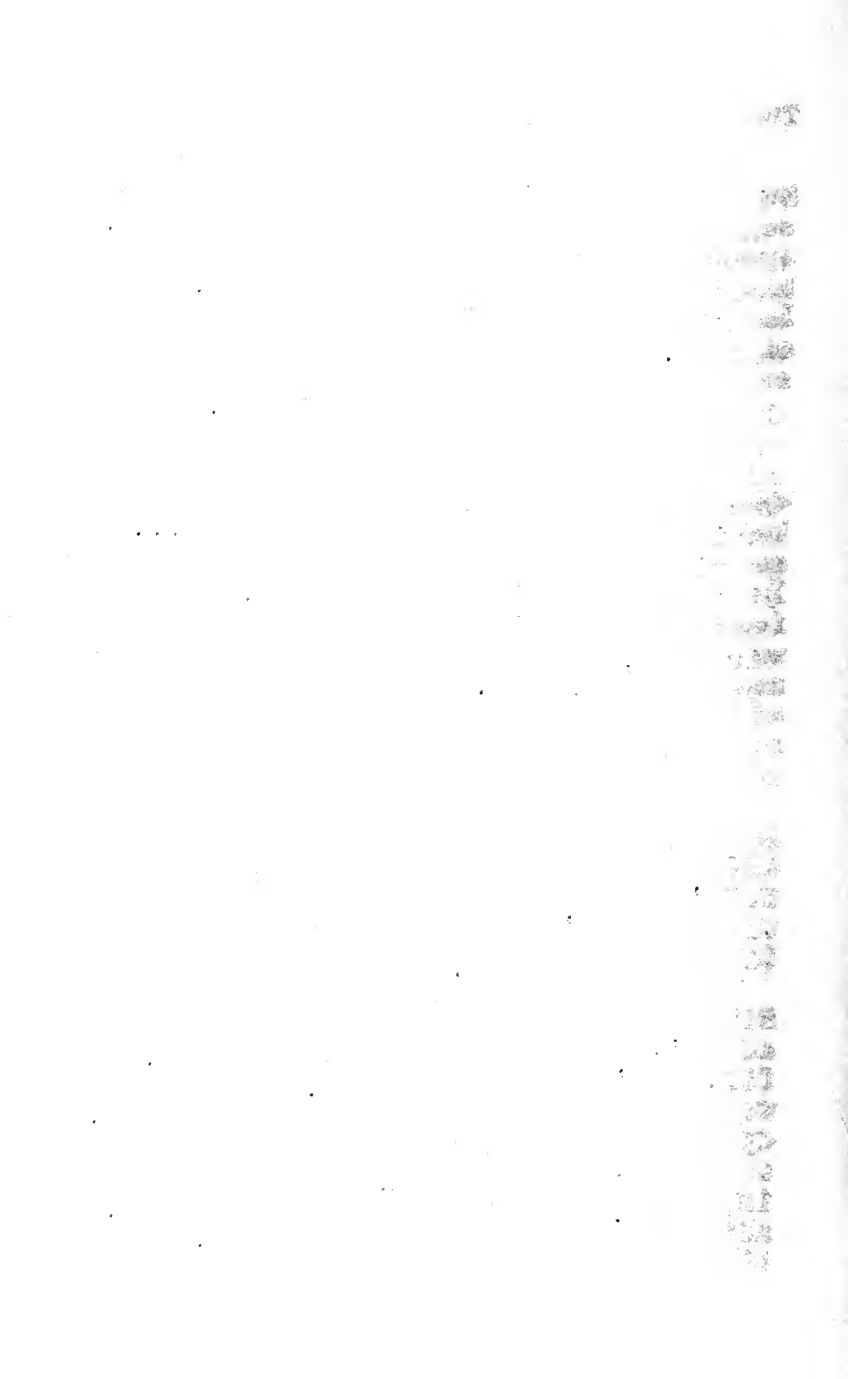


His profound piety was evidenced by the pains he took to train the altar boys, direct the ceremonies and to see that everyone carried out the rubrics, which he knew so well himself to the smallest detail.

Charity was his dominant virtue. The professors who lived with him on terms of the closest intimacy for more than twenty-five years, never remembered him saying a single uncharitable word... He did not leave the College to exercise his zeal in outside work, but led <page 300> a life of humility and retirement, though not without merit before God and man.

Father Monot

Father Monot was born at Annonay in 1814, and after a brilliant course at the College, started life as a master in the position of an assistant prefect in the day school. After teaching grammar and Belles-Lettres for thirteen years, he was appointed professor of Rhetoric, first at Bourg-St-Andéol, and later at Aubenas when Mgr. Guibert removed the Minor Seminary to that town. He spent twenty-eight years of his life in the Minor Seminary, fourteen as superior. He died at Privas in 1875, when director of the day school.



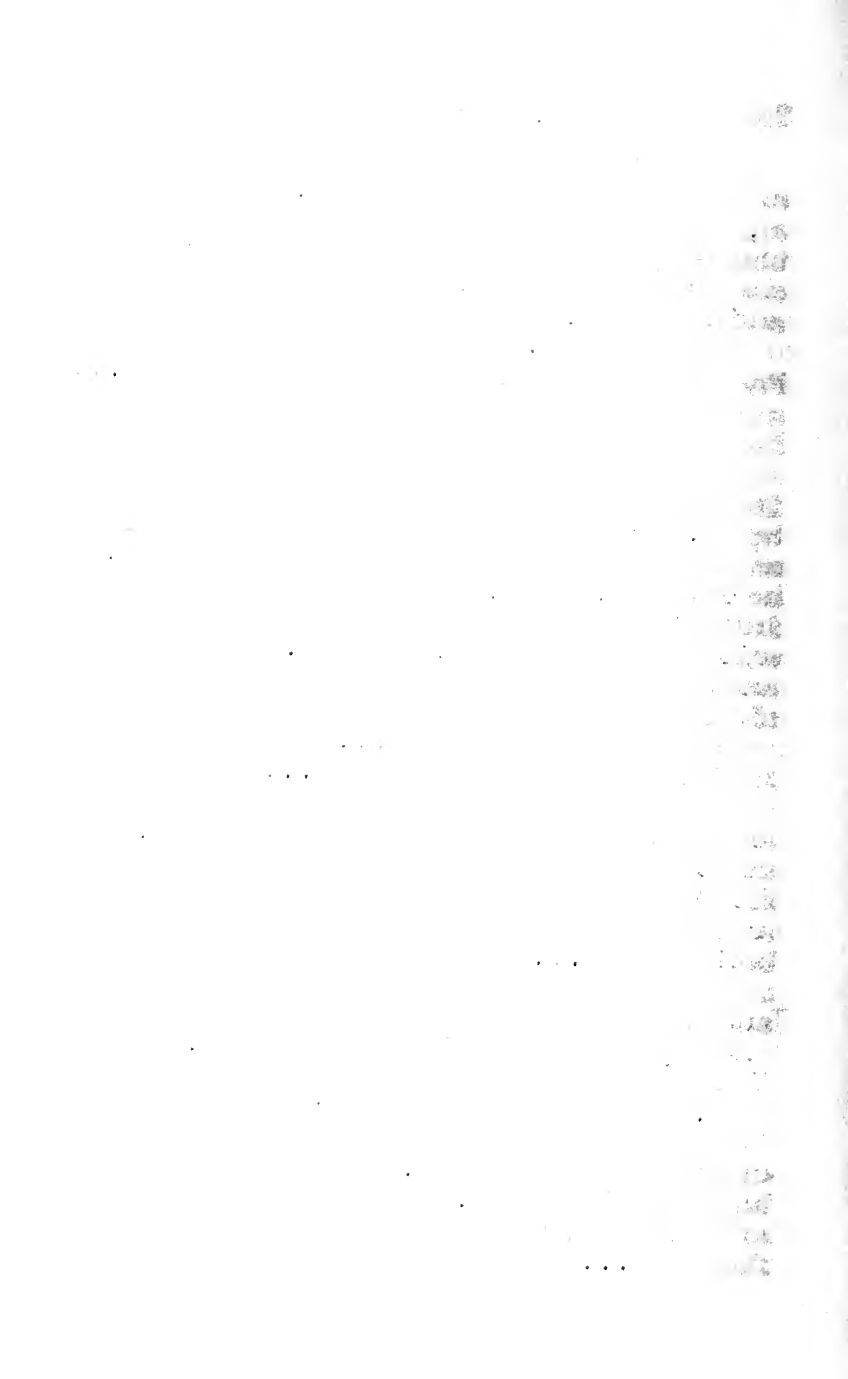
He was a good Latin scholar, so much so, that he got his Licentiate after spending only two months at Paris; and his written papers, particularly his Latin verses, gained him the pariasse of the faculty. Shortly after this he set about preparing for the Doctorate...

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<page 301> In less than a year after he began, the Latin thesis was finished, as was also half of the French thesis. In October, 1851, he heard that a professor of the Montpellier faculty had written on his two subjects. He did not have the courage to renew the great efforts he had made and abandoned the researches he had made... to devote himself entirely to his class...

He was fond of writing Latin verses, and translated the fables Florian and the most beautiful passages of the tragedies of Corneille and Racine into Latin verse...

But there were more useful and important ways of employing his talent. The first was always given to his class work, for this was a duty; and it may <page 302> be said of him that he was an excellent teacher. He placed preaching next in order. He was certainly not an orator in the strict sense of the word... His discourse was well



arranged...and his language studied and chaste, in the style of the writers of the seventeenth century, giving the congregation as much pleasure by its solid commonsense as by its beauty.

Father Monot was too pious to have any aim in his preaching other than success. He desired the salvation of his hearers above everything else, and he succeeded in convincing and touching his audience by the exquisite language of his sermons. Both the college boys and the members of religious orders were deeply influenced by his clear and stirring words, and were convinced of the necessity of serving God and following the path to perfection.

In teaching as well as in preaching, he employed that kindness which ever characterized him. He was a good man and his gentleness was so great that he always feared to give anyone pain: so much so that he used all other means before employing the rigorous punishments sometimes necessary from the superior of a college.

Father Clappe

<page 303> François Xavier Calppe was born at Annonay in 1812, and his course at the College gave brilliant promise for the future. After spending some

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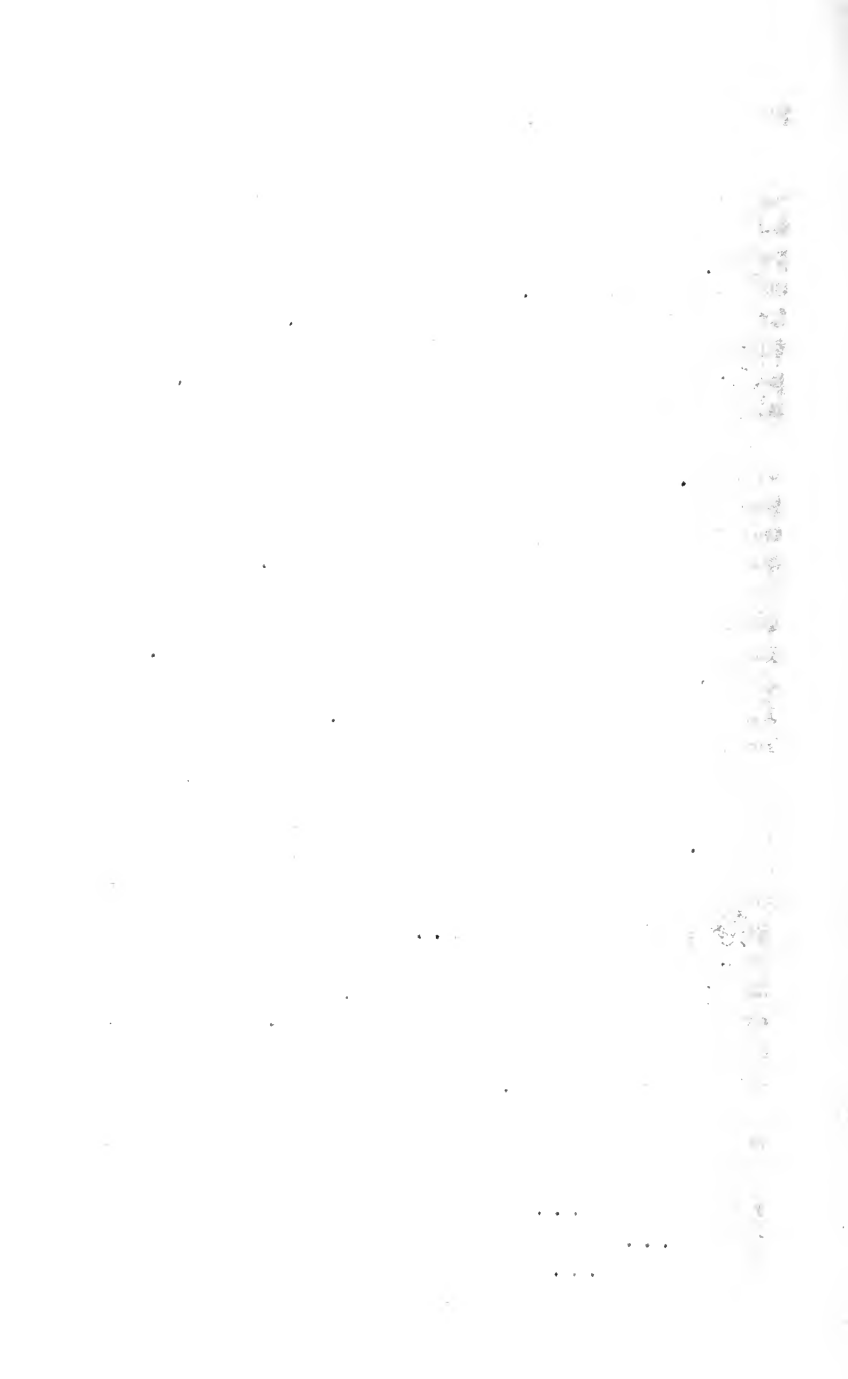
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years at the Viviers Seminary, he yielded to this attraction for the teaching life, and took the fifth class for the year 1834-1835. He taught the fourth class in the following year, and in 1836 Father Tourvieille sent him to Paris where he spent eight months, following the course at the Sorbonne in preparation for the licentiate examination. Unfortunately he was unable to bear the strain and was obliged to leave Paris in June, two months before the date set for the examination.

Three months later he was ordained priest and appointed professor of rhetoric. He taught this class very successfully for more than eighteen years. During his first years as a teacher, he gained not only the affection of his pupils, but a reputation as a professor which he never lost. He had the gift of inciting young students to study and in his class there was always great emulation and a passionate love for work...The degrees obtained each year furnished a fresh proof of the merits of Father Clappe, as well as those of Father Polly and M. Raynaud, through whose hands the pupils had previously passed.

Father Clappe was not ^{only} a good teacher, but also showed great zeal in his priestly duties... For more than twenty five years...he liked to choose and train the boys ... <for> the solemn procession on Corpus Christi.



<page 304> For about twenty years he occupied the responsible and important position of director of the Sodality of the Blessed Virgin, and for about the same period he was the confessor of the greater number of the students, especially after the death of the venerable Father Payan...

...Father Clappe was an excellent preacher. He was noted for the purity of his style, his true eloquence and occasionally his profound pathos; and he taught the truths of religion in the most orthodox and convincing manner. He was particularly clever in describing scenes and his sermons were filled with biblical pictures which were perfect in their exactness and force.

His grave, and even severe speech was <page 305> admirably suited for sermons on certain subjects, especially the last ends. His delivery was natural and his gestures suited the words... More than once the congregation was profoundly moved and even terrified by the dreadful words which gave warning of the just chastisements with which God visits the sinner...

We have already said that Father Tourvieuille was of the opinion that the professors ought not to be distracted from their regular occupations by outside work. But when he perceived

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Father Clappe's rare gifts as a preacher he permitted him to preach occasionally in parish churches about the year 1845 and encouraged him to spend a portion of his vacations in this work. For more than twenty five years after this date it was his privilege to preach in the different churches of the town on great feasts, and the people flocked to hear him.

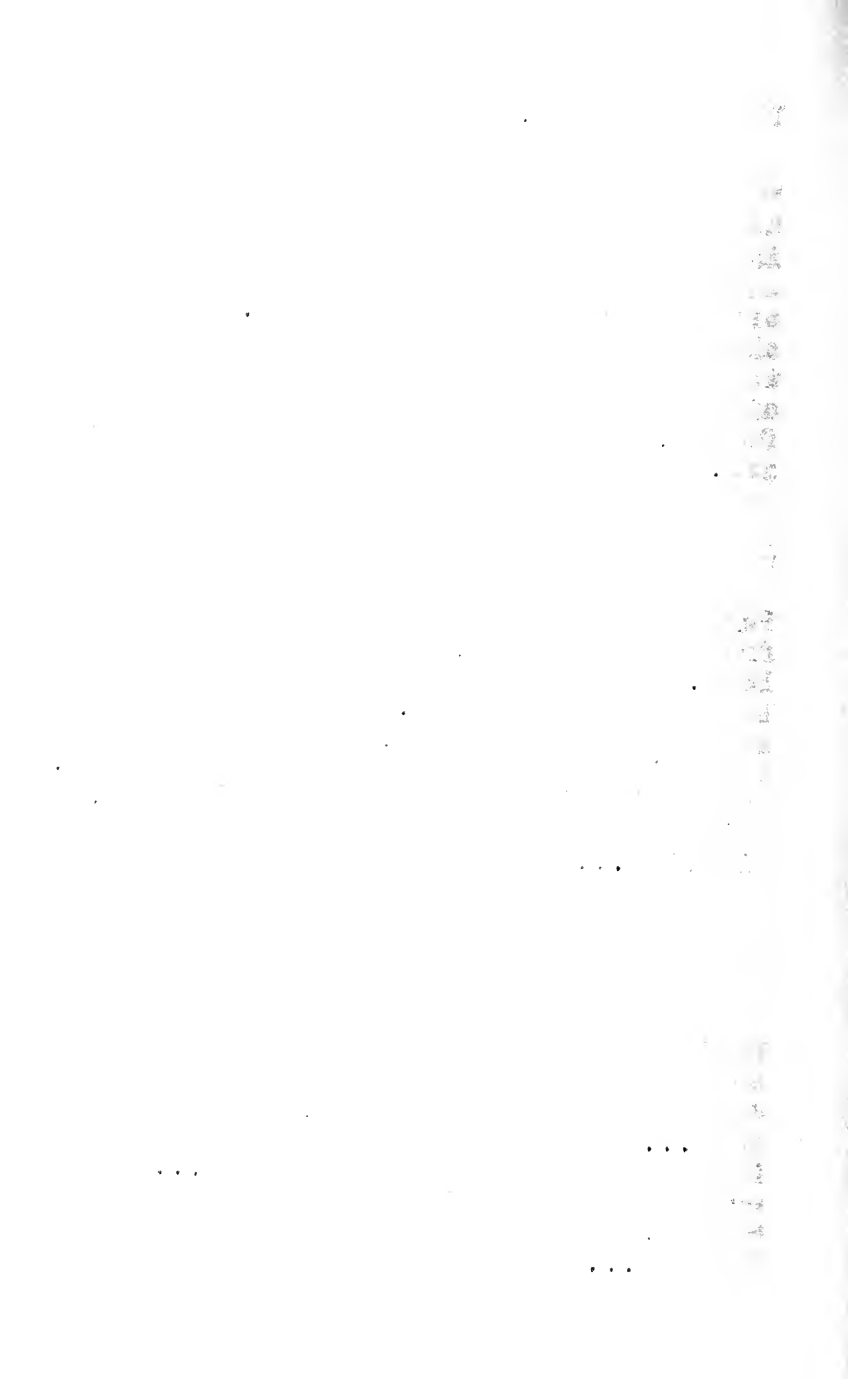
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<page 306> Father Clappe gave up teaching to assume the duties of director from 1855 to 1857, and from 1859 to 1862. After this date he never taught in the College again. At the same time as he became director, he was appointed chaplain of the school of the Ursulines. From this time till his death in 1881, this was the principal occupation of his life...

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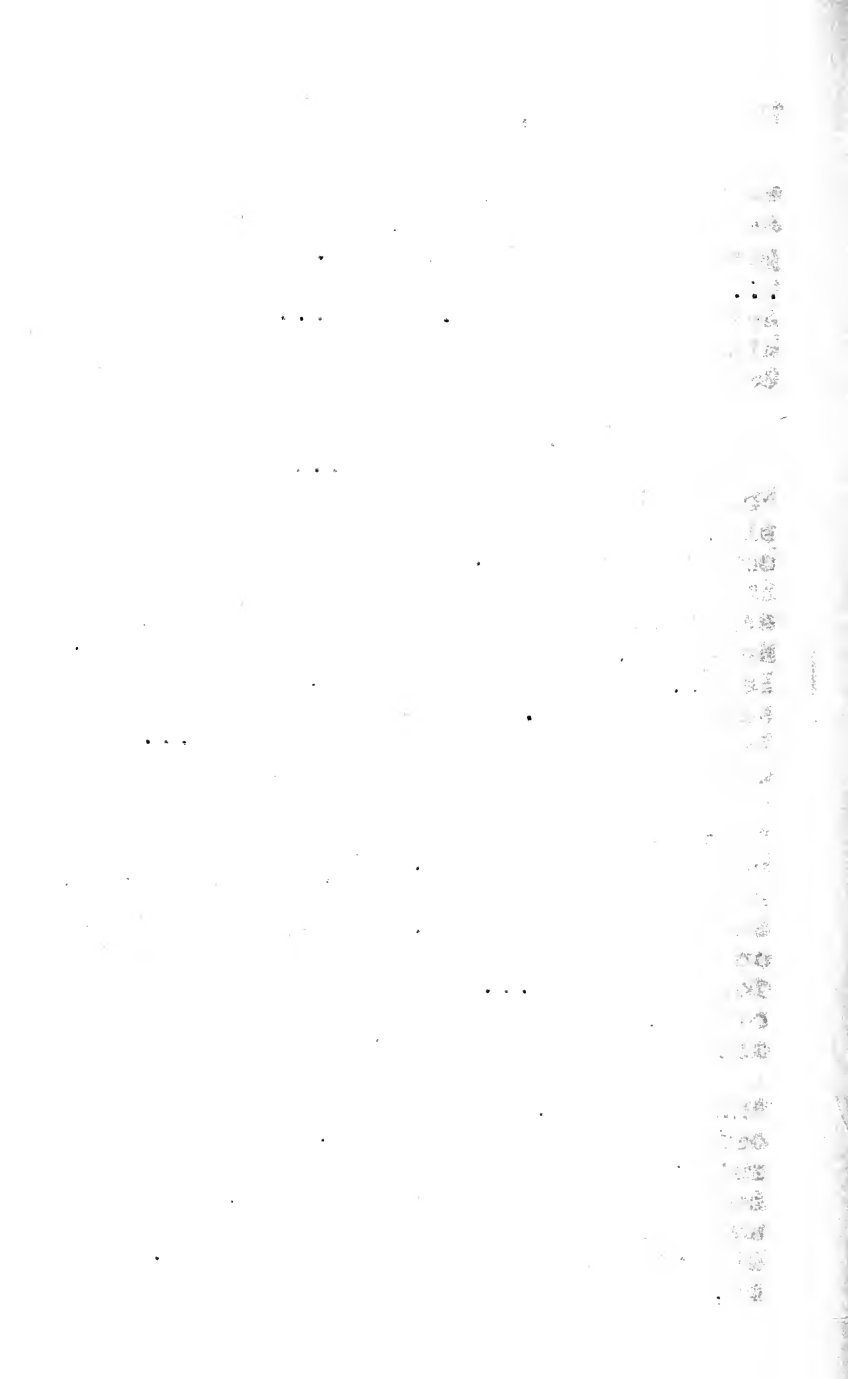
Father Chavanon

This work was scarcely ready for the press when death came suddenly on the dean of the old professors, Father Chavanon,... <page 307> We will therefore insert into our work the words ... written by the skilful and experienced hand of Father Battendier, the Vicar General...



"Father Chavanon, whose death we grieved to announce on Friday, was born at Annonay in February, 1816. His family ...had the honor of counting very many priests among its members... He was an altar boy in the church of Notre Dame, which he loved to the end of his life; and about 1829 was presented to Father Duret at Ste. Barbe by Father Dégasche, parish priest of Annonay... He was exceedingly gifted and soon took the place of honor among his fellow students never to lose it.

"After making his philosophy in 1835 and 1836, he entered the Society of St. Basil, made his novitiate, and was then sent to teach mathematics at the College of Privas from 1837 to 1840... He was ordained priest in 1840, <page 308> and appointed professor of Belles Lettres at the College of Annonay where he remained until 1844. In this year he was sent to teach Rhetoric at the Minor Seminary at Vernoux, where he was called on to occupy the position of superior for two years... During his term of office, he showed all the attention and affection of a father; but he had not that farseeing authority which watches and prevents, or the firmness and severity which goes with it. He therefore returned to his Rhetoric class with his customary humility until 1852, when he was recalled to Annonay as director of studies and professor of Thetoric. Later on, he was for a time Master of Novices

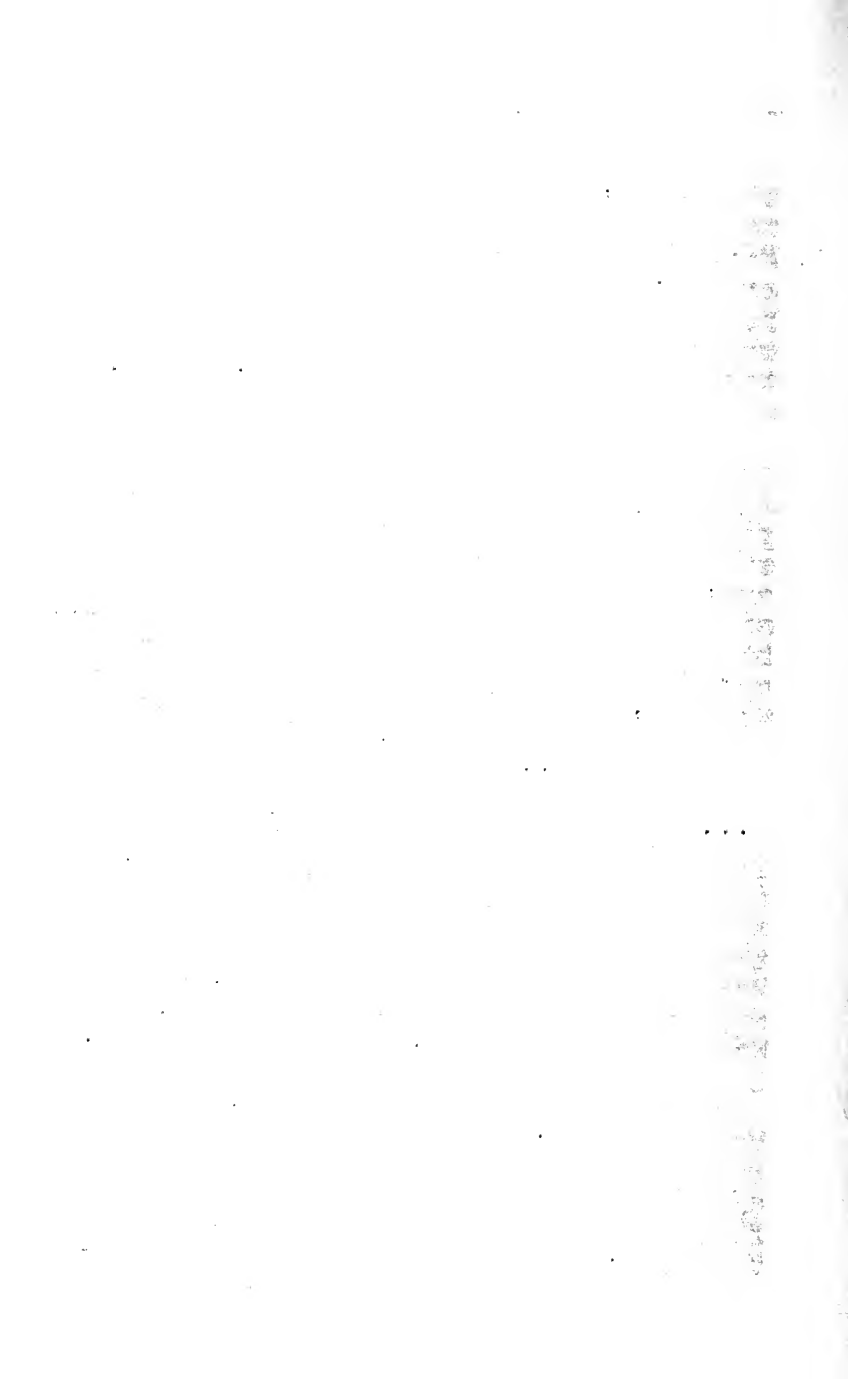


at Feyzin, but returned once more to Annonay where he taught literature and prepared students for their bachelor degree. He was at the same time chaplain for the Blachier factory until his feeble health condemned him only too soon to retirement at Ste. Barbe.

"None of those who had the privilege of knowing Father Chavanon during the brilliant life which he devoted to teaching, has been able to forget his gentle, expressive and distinguished features... He was a grand professor of belles-lettres <page 309> a wonderful mathematician, an artist with a rare conception of the beautiful, a gifted and eloquent orator...

"... Has any one of his pupils forgotten how, with his fine head thrown back, he led a musical selection like one inspired and with what singular grace he brought out the rhythm of the piece? Who again does not remember his language, soft rather than brilliant, persuasive, occasionally florid, but never vulgar.

"He was a master of eloquence, as of other things. His was not the lofty and philosophical language of Father Actorie or the penetrating speech of that holy and inspired ascetic, Father Déglesne, nor did he employ the striking figures of Father Calppe, <page 310>



the somewhat studied phrases which gave that delicacy and charm to the words of Father Monot, or the impressive speech of the venerable Father de Montgolfier. Yet there was something of all these which...served to conjure up before us the grand, beautiful and priestly figures of all our former professors.

"He was a true priest, and his piety always preserved the freshness and simplicity of his early years. It was one of his greatest joys to come in his extreme old age to attend the services of his beloved Notre Dame. Seated in his place, the white haired old priest revived the memory of the days when he was an altar boy in the same church..."

* * * * *

<page 311> It remains for us to say a few words on the great assistance Father Chavanon gave us in preparing this book. He knew all the ancient professors of the College except Fathers Actorie and Vallon, and had been intimate with them during many years of community life. His faithful memory was an easy book to open, and was pleasant to read.

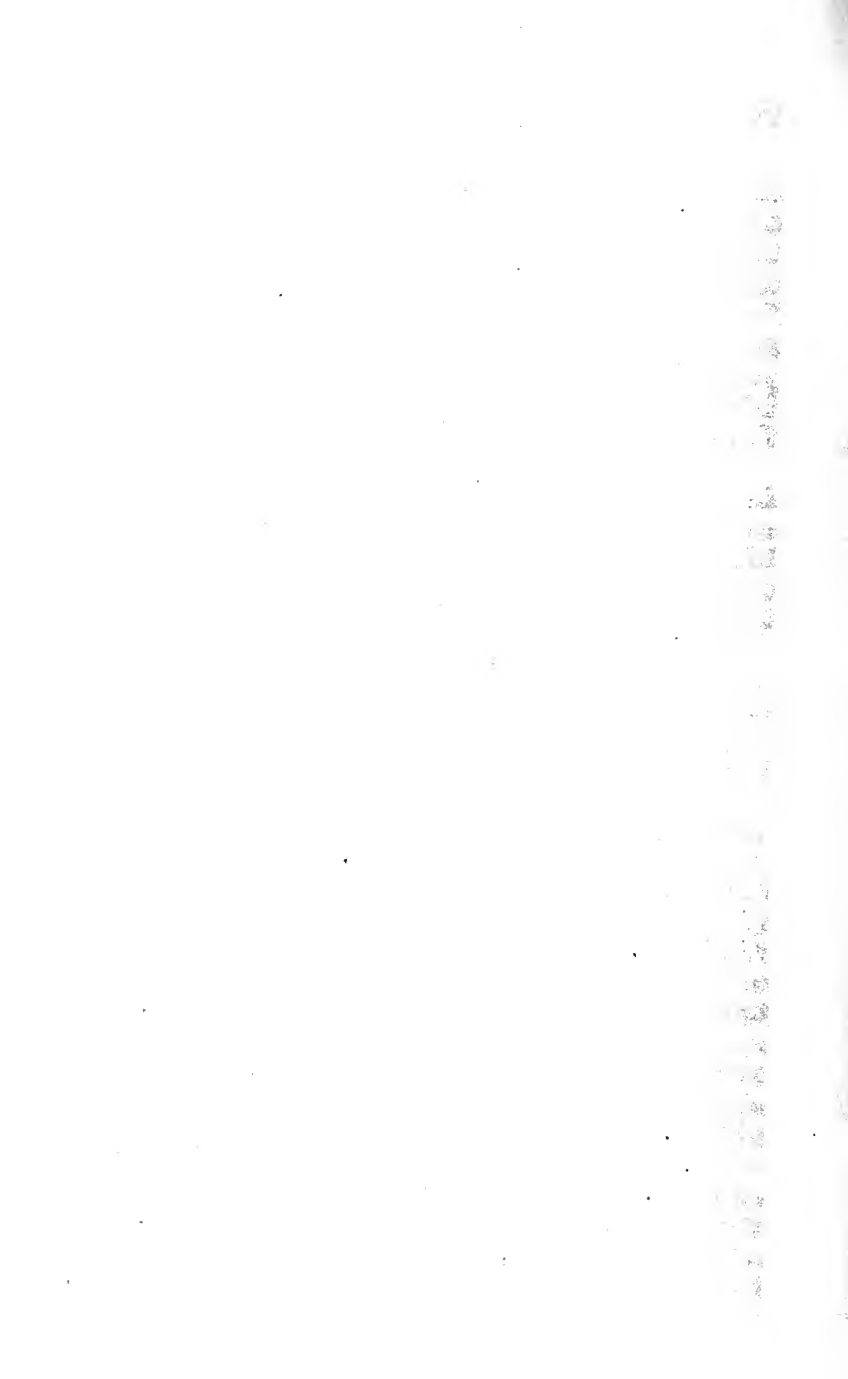
He delighted in telling stories of his college days, and giving graphic descriptions of the characters of his confreres. He enjoyed speaking of the College in which he had lived for sixty

years, and recalling the deeds and virtues of the priests of the house and the parish, for whom he always professed a profound esteem.

We have been greatly assisted by the memoranda he consented to dictate or allowed us to copy, though he always insisted that the name of the author be not mentioned. We have acceded to his request so far as to keep secret his share in the book which he helped; but we are of the opinion that we have at least the right, if not the obligation, to mention what we owe to his able assistance.

Father Alphonse Pagès

<page 312> Father Alphonse Pagès was born at Malbosc in 1808. His classical course was made at Annonay, and he made his theology at the Grand Seminary of Viviers. As he was too young to be ordained, he came to Annonay to teach the eighth class from 1828 to 1830. He returned to Annonay in 1832 after his ordination to act as prefect, after which he taught the fifth class for two years. In 1835 he returned to parish work, spending eight years in different places. But his ardent and impulsive nature needed the curb of the rule. He knew this well, and in 1843 asked Father Tourvieille to give him a class.



He was accordingly appointed professor of the fourth, and two years later of the third class, a position he occupied until 1881, or for thirty-six years. He was seventy-three before he took any rest, and had been teaching forty-three years. Even at that age, he was not idle, but made himself useful as a prefect to the last day of his life.

As a professor he was methodical, exacting and even severe. Very few of his pupils failed to tremble when he came into class if they did not know their work...

<page 313> His language was a little harsh; but this was only to encourage the timid and assist rebellious memories...The boys who passed through his hands generally knew their French, Latin and Greek well...

Like his brother, he was very punctual in fulfilling the different duties imposed on him. He rose very early, made his meditation, and rarely said Mass later than half past five, that is, at the hour when his server was free to leave the dormitory. Like his brother also, he arranged his own room and did all his own work, never allowing a servant to enter. Though he did not carry his penance and mortification as far, he was not behind him in setting a good example. Even when past seventy, he fasted rigorously all Lent, though he had to teach both morning and afternoon.

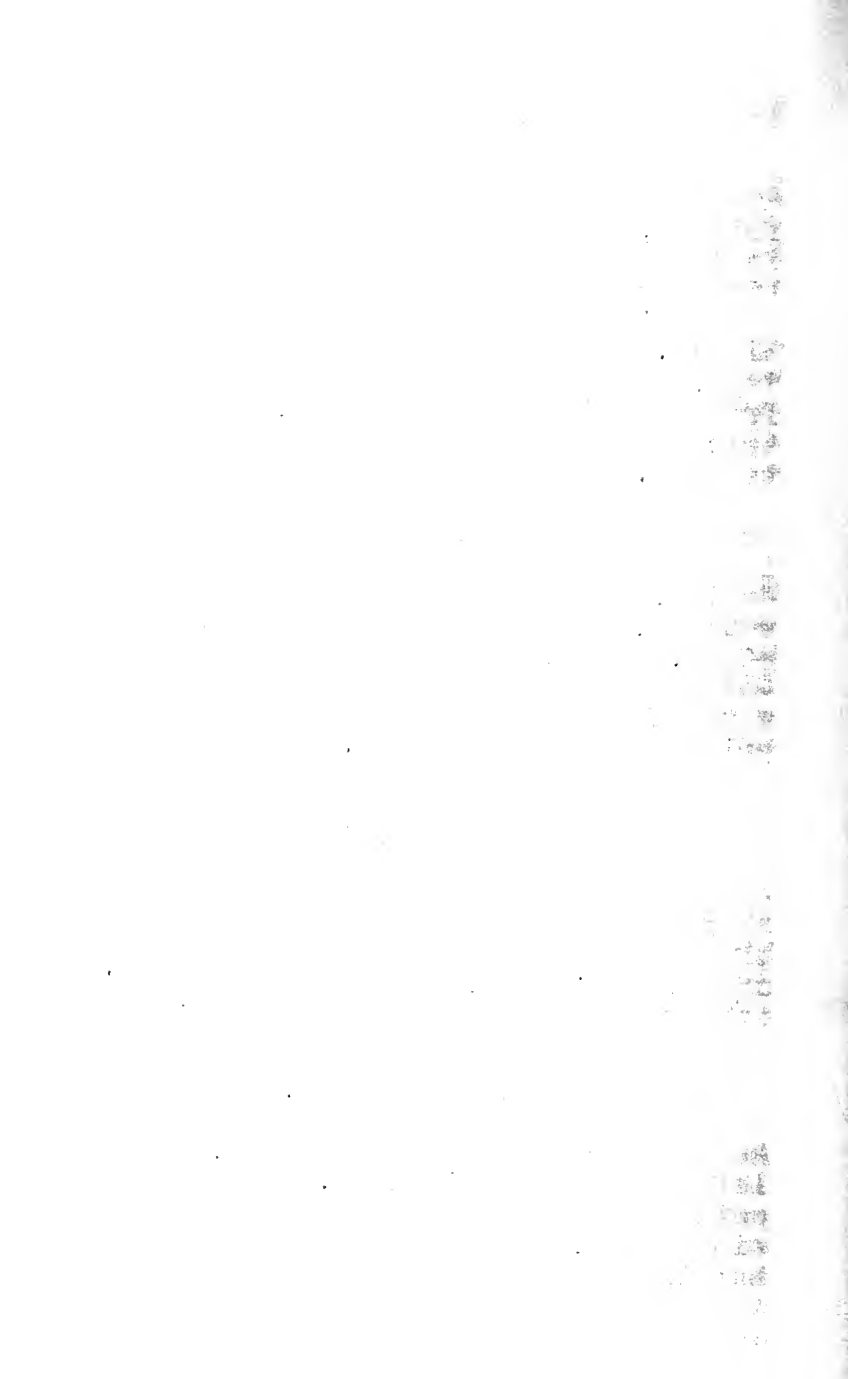
He was not averse to unaffected cheerfulness, <page 314> and took pleasure in spending some agreeable hours with his friends at the College or in town and during vacations with the parochial clergy. He liked these fraternal meetings, and found in them a relaxation from a fatigue of the class, and a distraction from the monotonous life of a teacher.

From 1843 to 1892, his life was passed in the performance of his professional duties, and he was never, except accidentally, given any outside work. We might, there, sum up his work at the College in saying that it was that of a man faithful to his calling as a priest and as a teacher.

Father Bravais

835 We cannot pass over in silence in this work a very kindly and well known figure in Annonay. This was Father Bravais. From 1859 till his death in 1866, he taught natural history in the College, except from 1859 to 1863, when he was replaced by Father Frachon.

He was born at Annonay in 1806, and left the College in 1822. He was ordained in 1831 and went to live with his family, contenting himself with helping the parish clergy till about



1850. At this time he accepted the chaplaincy of the Penitents of the Blessed Sacrament, in which office he remained till his death...

<page 315> His father and brothers were all naturalists, and it was not astonishing that he too should have a liking for the study of the great book of Nature...

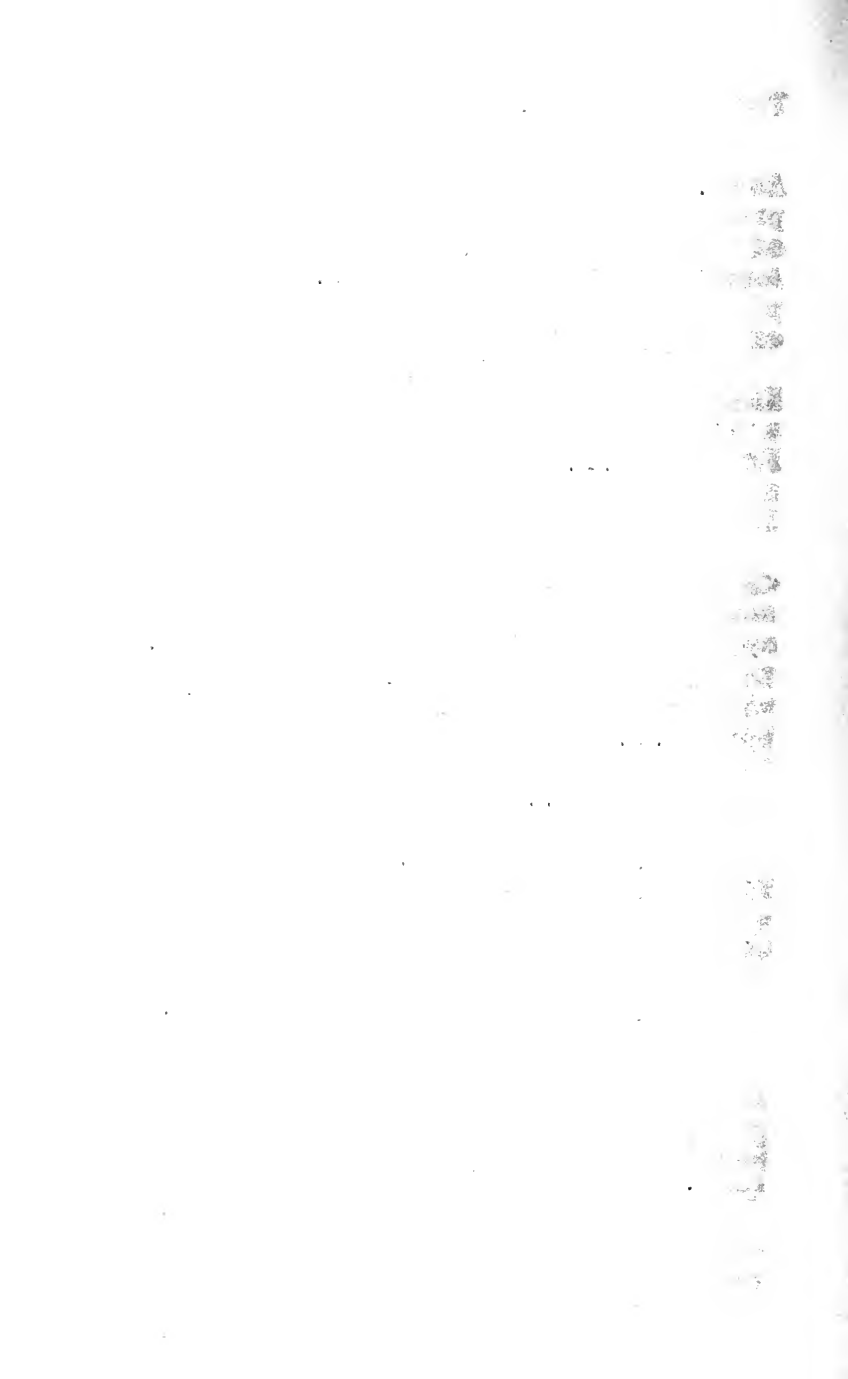
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He was a non-resident professor who came regularly to give the lessons arranged for him in the prospectus. In class he was quick, humorous and somewhat sarcastic, but never uninteresting...

<page 316> ... In Father Bravais the College had a master who was not only capable, but learned. The Bishops of Viviers, Saint-Flour and Tulle appreciated his merits so well that they named him honorary canon of their cathedrals as a reward for his achievements in science, and of his priestly zeal.

Father Franchon

Antoine Franchon was born at Annonay in 1818. He felt himself called to the priesthood while still very young. He was ordained in 1843; but preferring teaching to work in a parish, he spent twenty years of his life in the education of youth at Bourg-St-Andeol, and



Aubenas, and later as a non-resident professor at Annonay. He was chaplain of the Nuns of the Sacred Heart at Annonay, from 1863 to 1865, and replaced Father Brabais as ... chaplain of the Penitents...

Kind and gentle in character, possessing a tender piety and a sure judgment, Father Frachon proved himself to be both a skilful and wise teacher, and an enlightened and prudent spiritual guide...

<page 317> He was interested in the education of ecclesiastical students and attracted them towards him... often aiding them with his purse as well as with his paternal advice... He chose the college chapel for his golden jubilee as a priest...

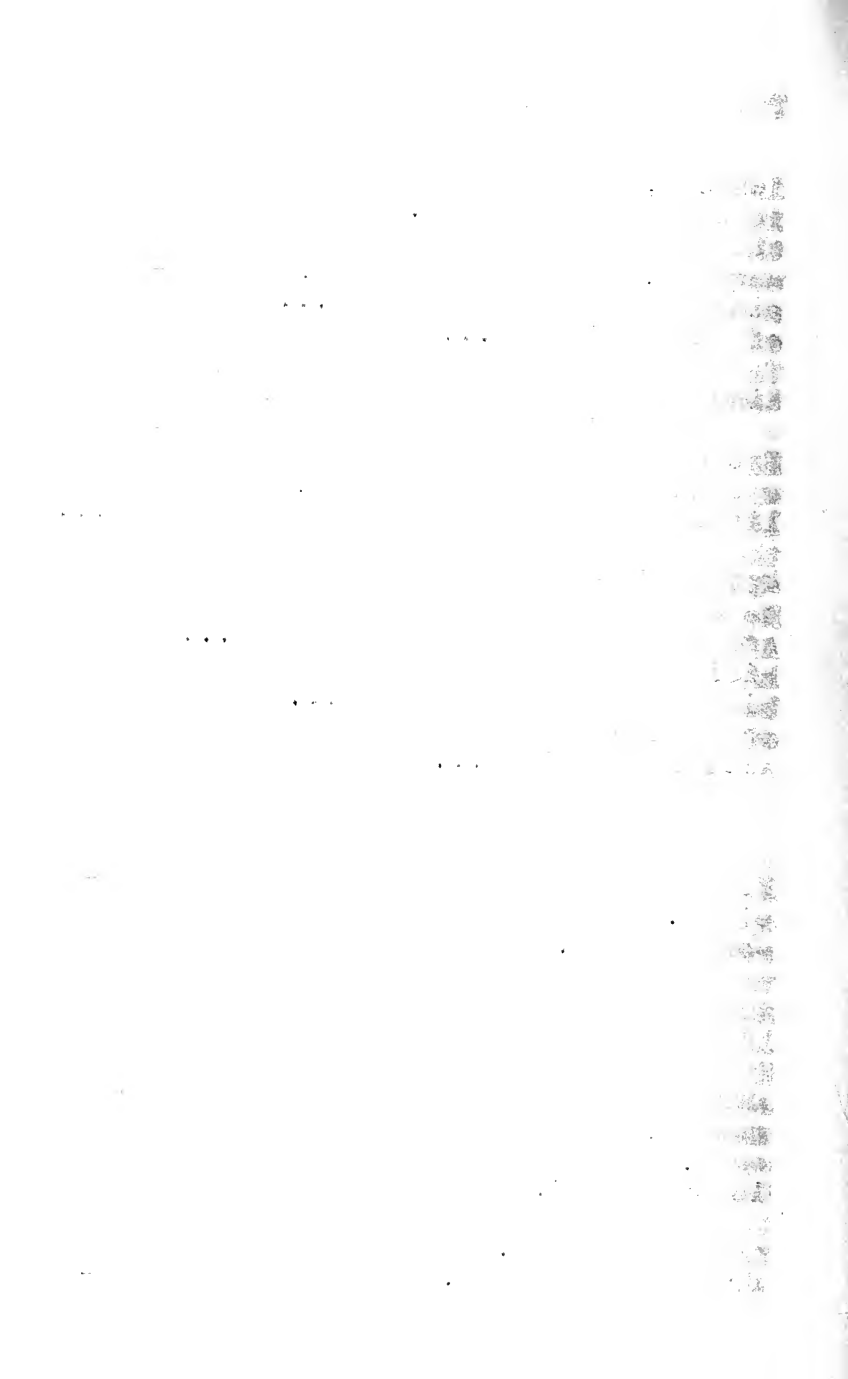
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He died in 1896 at the age of seventy-eight. He was an honorary canon of Constantine.

Other Professors

Among the professors of foreign languages, three deserve mention in this book, for they spent a number of years in this work.

<page 318> Mr. Dillon taught English from 1829 to 1834. He was a young Ir-



ishman who came to complete his studies in France. He entered the service of the French Government in 1835 ... and was French Consul successively at Newcastle, the Sandwich Isles and San Francisco; and finally Consul General at Tahiti. He always remained on excellent terms with the College...

His successor was Mr. Patrick Molony who was born at Killaloe in Ireland in 1813. He was studying philosophy in the Irish Seminary at Paris when Mr. Dillon invited him to take his place. He taught English from 1834 to 1842. After his ordination, he returned to his diocese for two years; but came back to Annonay to enter the Society of St. Basil. He taught for four years at the College of Feyzin and at the end of that time was persuaded by Mgr. de Charbonnel to go with him to Canada, with Father Tourvieille's permission. He remained seven years on the mission and teaching in that country. He then returned to France where he filled various positions in the College and Novitiate, replacing Mr. O'Tool in 1878, and died two years later in 1880. His character was energetic, impressionable and changeable, his exterior gentle, modest and attractive. His great piety earned for him the name of Aloysius Gonzaga during the early years of his teaching life, and his deep and lively faith, his generous and devoted heart, showed that he was a true son of Ireland.

<page 319> Mr. O'Tool also came from Catholic Ireland. He did not leave the College from 1842 to 1878 and for many years taught German as well as English. Like M. Raynaud, he was a layman who lived at the College and shared the life of the priests. He was rather stiff and formal in conversation, as well as correct and exact in his manner. He had not the engaging personality of Father Molony, but had rather the cold and dignified reserve which belongs to the English character. Though faithful to his duties as a professor, he had scarcely any educational influence over his pupils, beyond what was derived from the example he set them of a sincerely christian life.

Between 1840 and 1859, other priests came to help the work of their old professors and to spend some part of their lives in the College in which they had made their course.

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<page 323> We must not forget those who taught music... In November 1836, Father Tracol wrote the following: "M. Bouchmann's health is no longer to be relied on, and as a recompense for his services during twenty-five or twenty-six years, we must grant him a pension. It is the duty of a house like ours to do good works, and especially not to forget men

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who have shown themselves willing to oblige us at every opportunity, and who have always set a christian example..."

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<page 327> Before closing this chapter on Father Tourvieille's assistants, we wish to mention two model servants who were firmly attached to the College. François Jouve <page 328> was cook at Ste. Claire and the College for more than forty years, and spent eight years in the same capacity at Feyzin. Jean Villedieu, called Little John, was first infirmarian and afterwards porter for more than thirty years...

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Chapter VI

THE STORY OF THE COLLEGE CONTINUED

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<page 333> Since 1802, the director of the College had been in charge of a library belonging to the town. It consisted of the Fay-Gerlande bequest, the libraries of the Recollects and Franciscans which had been nationalized, to use the language of 1793, and the books which Father Picansel had left to his native town. The reading club, which had been in existence for some time, made an arrangement with the town to have a public library at the town hall and to that end obtained a public grant which they augmented by their own donations. The transfer took place in February, 1826, and Father Tourvieille found himself relieved of his office. The town, however, granted the professors the free use of such books as they needed for their work; but they suffered a serious loss for they could not conveniently go to the library every time they wished to consult a work.

<page 334> Father Tourvieille had, therefore, to consider the formation of a library for the house.

On June 16, 1828, the decree of Charles X concerning the Minor Seminaries was published. The second article of the first commanded that no one should remain in charge of, or teach in ecclesi-

astical secondary schools unless he signed a declaration to the effect that he was not a member of a religious congregation not legally established in France. This measure does not seem to have concerned the College of Annonay, so that the municipality granted the institution 8,000 francs towards repairs and extensions, although they were aware that the teachers were members of a society. But the Society was not a religious community in the sense understood by the Church, the government, canon and civil law. This was the judgment of the authorities, for they accepted the following declaration from the members of the Community.

"I, the undersigned, declare that I do not belong to any religious community approved by the Church, or sanctioned or not sanctioned by the State, not considering as a religious congregation in the sense of the decree of June 16th a society of a few priests known in the district as the <page 335> Society of St. Basil, patron of the College of Maison Seule, which the Bishop of Mende had founded as a section of the Minor Seminary of the Ardèche, and which he transferred to Bourg-St-Andeol in 1826."

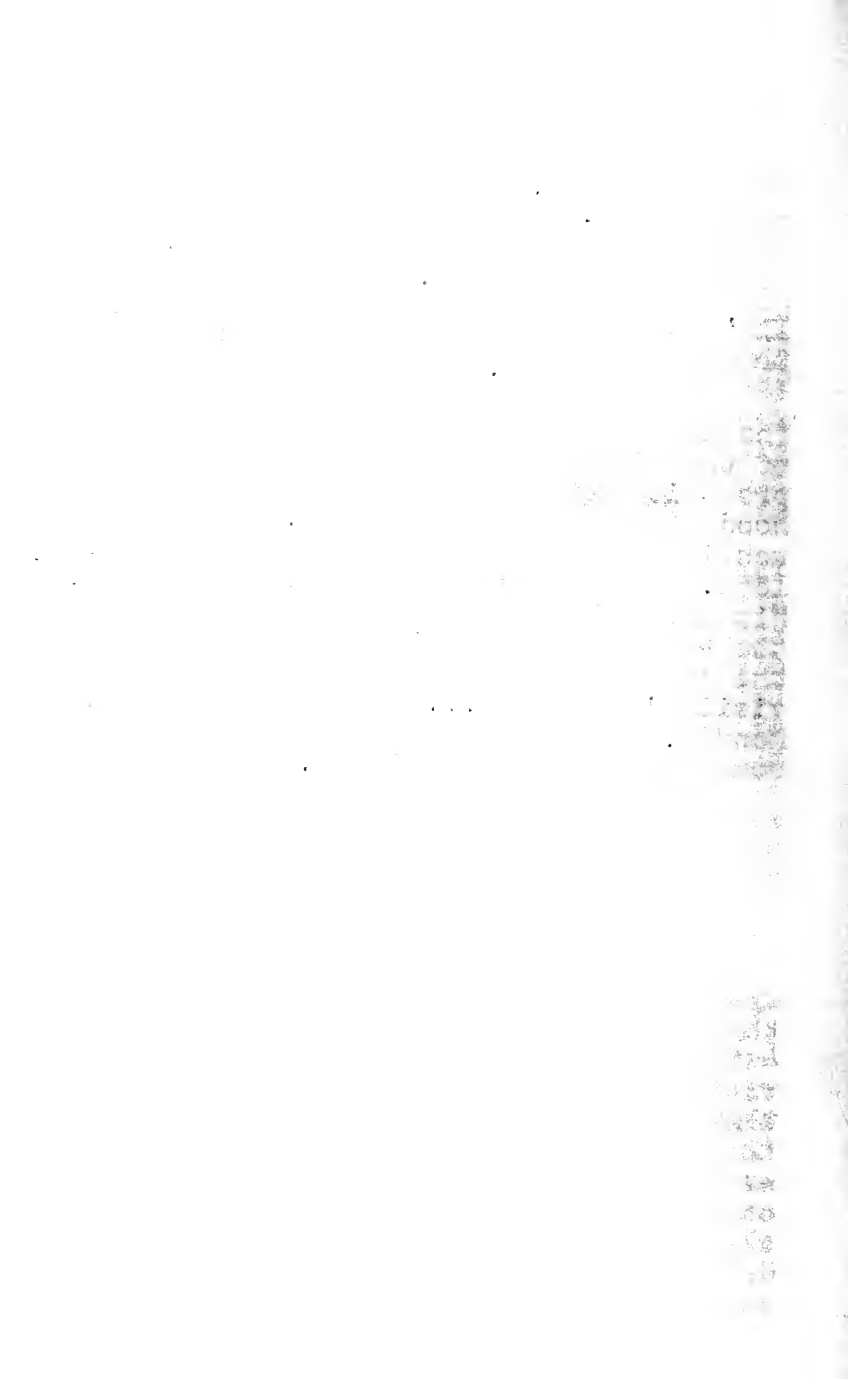
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<page 362> At the end of 1852, the uniform fixed for the students by Napoleon in 1812 was changed. The French

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coat was changed to a blue tunic with red facings. The trousers and cap were of the same color with red facings, the latter bearing a bee, emblem of industry, and the belt buckle carrying the arms of the town with its motto: "Cives et semper cives".

The last interesting event of this part of the history of the College was the promotion of the superior to the Knighthood of the Legion of Honor. The investiture was put off until November 5, 1854. Father Tracol writes: "Yesterday, His Lordship decorated the superior with the Legion of Honor in the presence of the masters and boys at Father Tourvieille's request... <page 363> Today, Monday, there was a whole holiday and something extra for dinner."



Chapter VII

THE PROGRAMME OF STUDIES <page364>

If we were to explain the system of teaching, the programme of studies carried out in the College of Annonay from 1822 to 1859, we should only be giving a description of the system of secondary education in France during this period.

The College was permitted to train students for the Bachelorship Examinations, and was, therefore, under the direction and absolute control of the University. The Academy Inspector visited the house at least once a year and spent a week going the round of the classes, questioning the students, examining their work and exercise books, and absolutely controlling the system of education...

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<page 368> ... In Father Actorie's time the study of languages was limited to Latin and French. In 1822, Father Tourvieille started a first Greek course, then a second and a third, according as they were needed by students for the examinations. These courses were taken only by the students in the higher classes, and it was not until 1826 that Greek was introduced into the Sixth in conformity with the university program.

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In 1829 Father Tourvieille added English and Spanish to the list of foreign languages, German in 1834, and a natural history class in 1835.

The method of teaching was that generally followed at the time, and we find M. Villemain recommending it in a circular letter dated November 1842.

"Though the Council leaves the College fairly free in the choice of Greek and Latin textbooks, it does not believe in having too many. It recommends a careful explanation of some of the authors specified, and emphasizes the fact that in learning the dead languages, there is nothing to be compared with continual and exacting memory work in passages well chosen, well explained, and translated word for word. <page 369> I request, therefore, that you will give orders to that effect in all the classes of the classical division..."

* * * * *

The Minister also demanded that the study of living languages should not be merely superficial, but comprehensive and literary...

* * * * *

<page 370> In any case, the professors were free to choose almost any author they desired, and to give any kind of

of exercise they pleased... Unlike the examination rules of today, the professors preparing boys for the university examinations were not obliged to follow certain grooves, outside of which they were not allowed to step... They employed the means they judged most suitable for training the taste, love of literature, truthfulness, goodness and beauty in the pupil. They were free to train the imagination and judgment by varying the subjects of compositions and by encouraging private work.

We have already mentioned the practical and interesting system of M. Raynaud... in teaching mathematics, physics and the natural sciences...

<page 371> In a manufacturing town like Annonay, such a practical course was sure of success...

Academy Inspectors held these classes in high esteem. In 1843 an Inspector General wrote: "Better could not be found except at the School of Mines in St-Etienne, and at the Central School."

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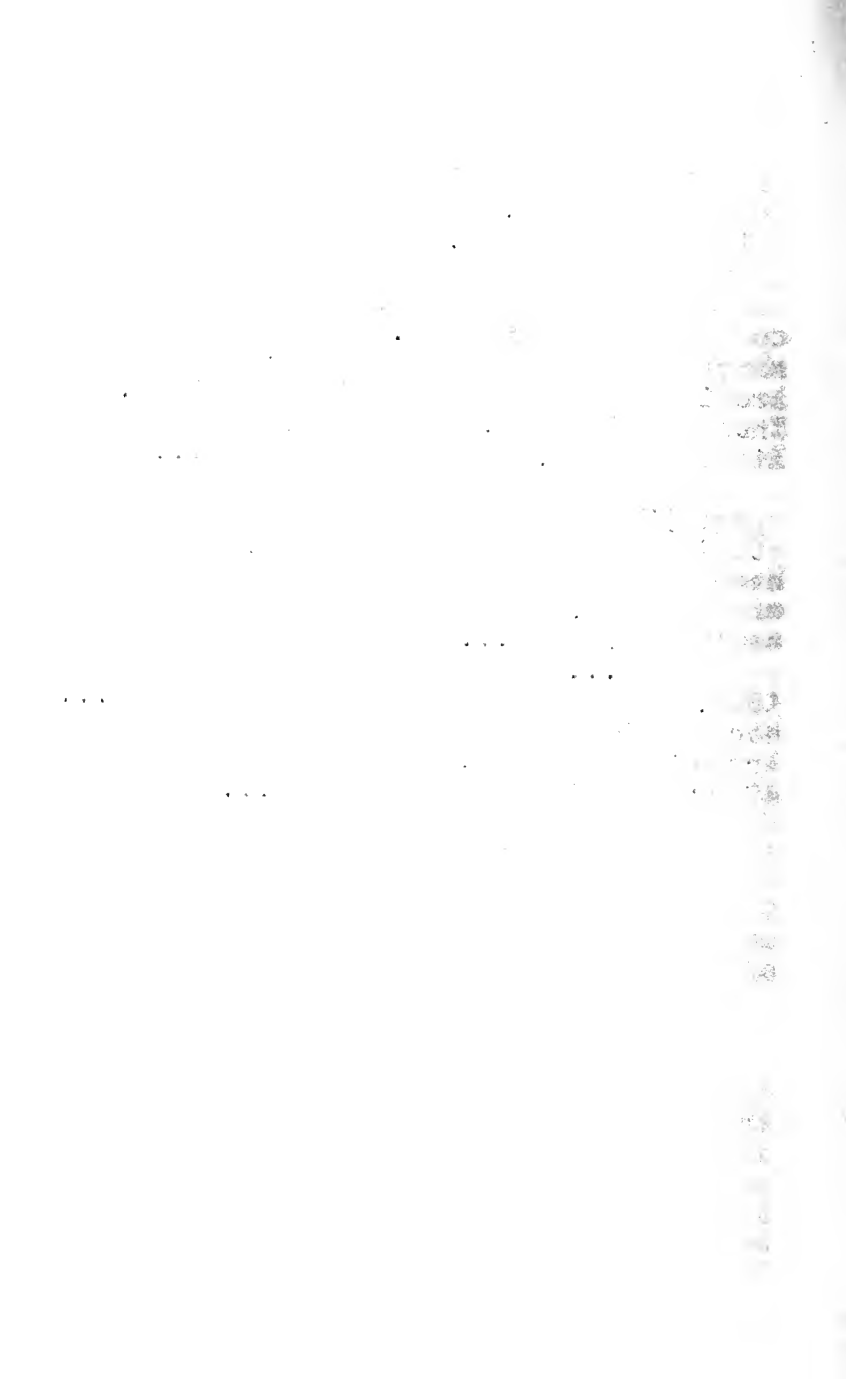
<page 373> Father Tourvieille employed the same means of exciting emulation as Father Actorie...

Father Tourvieille continued to encourage work during vacation by a special

distribution of prizes during the scholastic year. He always made it as solemn as possible. He also attached great importance to the distribution at the end of the year, and endeavored to make it noteworthy. Generally the Mayor of his deputy presided; but other prominent men were sometimes invited. Thus we find Mgr. de Bonald, then Bishop of Puy, presiding in 1837...

<page 374> When the Bachelor's degree attained its present standing, and became the only means of entering some professions, it was the source of great emulation, and ... made the pupils work very hard... When it was founded in 1808, this degree was purely honorary... nor was it of obligation for the teachers of the period. They obtained it after teaching for ten years...

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Chapter VIII

THE SYSTEM OF EDUCATION

<page 385> We do not know whether we should be justified in giving the College of Annonay the title of 'Model House' which M. Fourtaud, the Academy Inspector applied to it.

* * * * *

However...we must...explain the system of training which Father Tourvieille and his assistants followed...

<page 386> ... His system was of the kind that makes men and prepares them for the struggles and reverses of life. It was strengthening, hard and even rough. Father Tourvieille had no desire to produce those good young people who, though undoubtedly pious, are fit only to put under a glass case... his pupils were to be lovers of work and duty, and of solid virtue.

* * * * *

<page 388> Father Tourvieille was a true educator. He has left us in writing the principles that he taught his professors and applied to the pupils... We will quote ... those which best show how ... he understood and carried on the work of education.

"In the month of March, 1802, I entered the first ecclesiastical house opened

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in the Diocese, and have never left it. For fifty-three years, I have followed all the changes in this house, which contains from two hundred to two hundred and fifty boys, and for several years had nearly four hundred. There is no position I have not occupied, under different circumstances, in the training of youth, and I can assert that my entire life has been spent in their midst. I have studied them <page 389> from very near: in their religious exercises, their studies, in class, recreation, dormitory and refectory. I have observed pupils of all ages and classes, and have had many opportunities of studying their different characters, their good and bad qualities, that I can perceive with a moral certainty what favors the development of good or evil in infancy, childhood and early youth.

"I thought it my duty to profit by the observations I have made on various occasions. In order that they might not escape my mind, and to make good use of them from time to time, I have set them down in my diary, and when my occupations permitted, I wrote them all down together. I think that, as far as I am able, I have made a complete statement of what I consider useful to know and do about each one... From these I have made the rules of the various offices in the House.

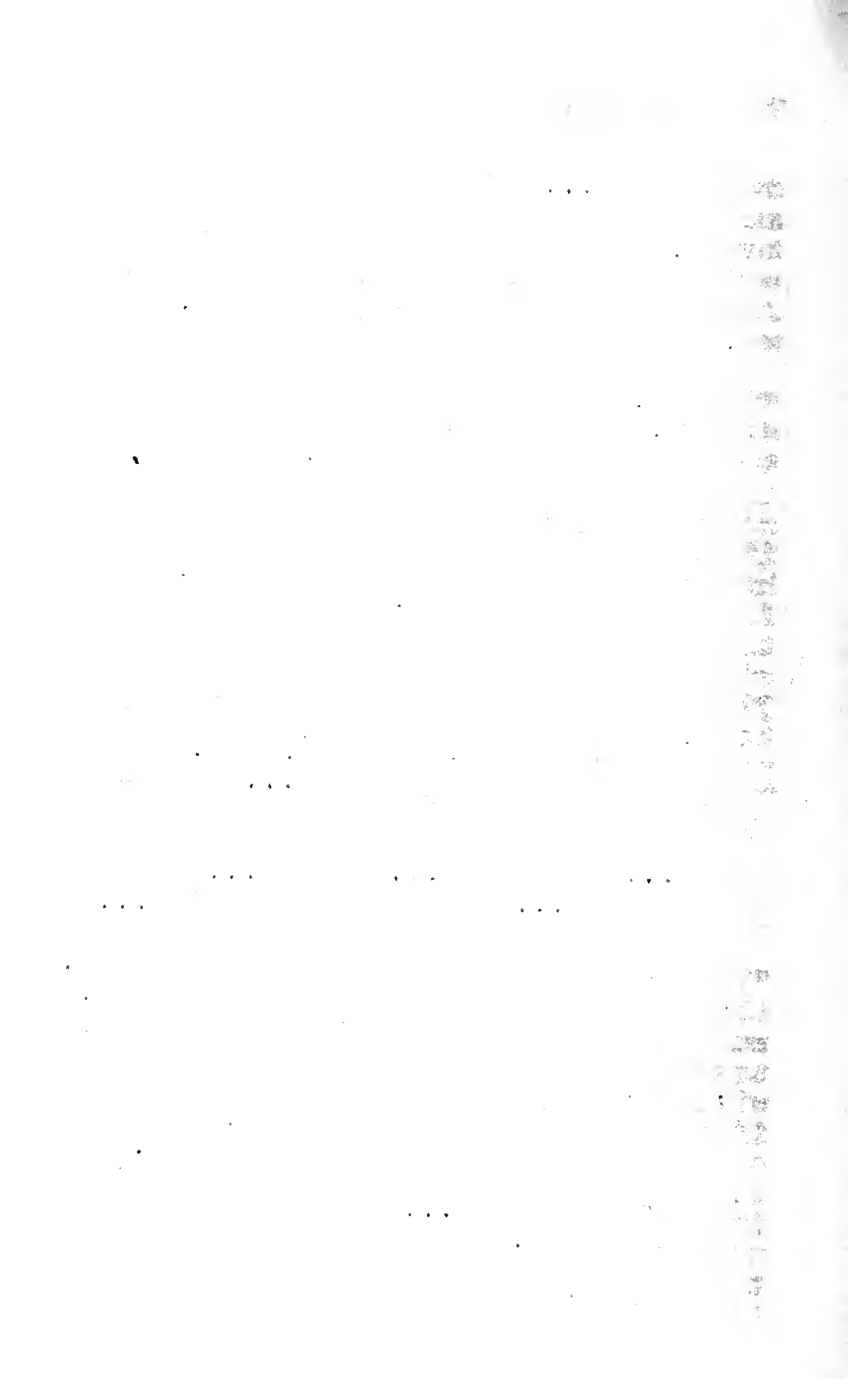
<page 390>"... If there be the least uncertainty as to the obligations of anyone, or the least negligence in performing them, the rule will be relaxed and everything will be lost. Now, the sacred duty of watching over the discipline of the House in all its branches, and the work of the various masters, lies on the shoulders of the superior and his assistant.

"It thus becomes evident that the head and his assistant should be penetrated with the spirit of the whole rule, and of each in particular.

"It may be said the whole duty of a superior and of all others employed in the education of youth may be found in Quintilian, Rollin, Fenelon, Mgr. Dupanloup and many other authors... We recognize the merit of these wise mentors of youth and have chosen them for our guides... But these...authors... have been obliged...to be shy of details...

<page 391> "My position is not the same. I am merely giving some family lessons. I am an elder speaking to his brethern, a father opening his heart to his children, who, far from fearing to be too explicit in the rules he makes, dreads to be obscure on some useful matter."

This long preamble...is followed by three chapters. The first is devoted to the general and common work of all the masters; the second to the special



duties of each; the third to rewards and punishments. Father Tourvieille handles all these questions in a very positive and practical manner, speaking from experience, not theory... This is what he demands of a superior.

"The superior must be a man of God, dead to himself, learned, an administrator, full of zeal, activity and devotedness. He must understand that all these qualities are needed by him if he wishes to have a just idea of his responsibility. He is answerable for the observance of the rule, for all things, spiritual and temporal; and God will demand an account of him. <page 392> He will have to answer for his teachers, his students and all his employees. He is responsible to the Church, to society and to the parents for the religious and worldly education of the children who have been entrusted to his care and who are under his direction.

"To fulfil his duty meritoriously in the eyes of God and man, the superior must not be guided by his likings or tastes, but must be dead to self. His will is opposed at every moment, and if he is sensible to the impressions of nature, how can he perform his duty? As the head, he must give orders to his inferiors. But before giving them, he must reflect, more or less, according to the importance of what he is going to order, having due regard to the moral

and physical powers of those who will have to obey his orders. He will not then be forced to reconsider his commands, as he would if they were given without consideration and prudence, and will thus not impair his authority.

"It is not enough to know how to command: it is absolutely necessary for him to assure himself personally that his orders have been carried out. He must, therefore, have an eye to everything and be everywhere, not indeed to do everything, but to see that all is done. His activity makes the Superior another Providence. He is present throughout the institution he directs; and without this, many things that he believes done will remain undone, either through forgetfulness, negligence, or ill-will.

"He must also watch carefully over the <page 393> temporal administration, for houses are often ruined by bad management. It is good order in everything that keeps men satisfied and makes houses prosper; the habit of letting things go soon breeds relaxation and ruin. A negligent superior does not often see this evil until it is impossible to remedy it..."

Father Tourvieille gives the following rules for teachers:

"The professor has his own responsibilities in educating the pupils of the House where he is employed. He should be more or less watchful over the religious, moral and physical habits of the boys. He should form their minds and hearts, and aim at making their bodies healthy and strong. He owes them a religious and worldly training, and should keep their future in mind as much as their present. He must say to himself that the boy entrusted to his care will be a priest, a soldier, a lawyer, a man who will be known to the public, who will occupy a more or less distinguished place among his fellow citizens; who will be invested with a certain amount of authority over them. How unfortunate it would be, if men destined to shine in the priesthood, or other walks of life, did not possess the virtues and talents with which they should be provided in order to perform worthily their important obligations!...

<page 394> "A professor should be primarily a man of faith, piety and regularity. He should be regular in attending private and community religious exercises, and endeavor to be equally edifying in following all the rules set down for the professors.

Let him never forget the advice of St. Paul to his beloved disciple Timothy: "Exerce teipsum ad pietatem, exemplum esto fidelium in verbo ..." If he is

pious, he will train his boys in the same manner; if hard working, his boys will like hard work; if zealous in keeping the rule, he will see that his pupils are the same. How could he talk to them of piety if they saw him treating spiritual matters with scandalous levity, inattentive in the chapel, etc. How would he dare urge them to work, if they saw him wasting his own time? He should therefore, from motives of conscience, be so holy and so regular, that nobody, especially his pupils, should be able to say to him: "Medice, cura teipsum."

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Here follow many pages of technical directions and practical advice. We find the following general principle set down as a rule to be applied in all classes: <page 395> "The professor shall say little himself, but shall make his boys say a great deal."...

"General rules for prefects:

"The prefects are like Providence in a house of education; for they are with the pupils at all times and in all places during religious exercises, in study, in class, in the refectory; they... are a second guardian angel..."

"The superior should, therefore, be most careful whom he appoints to this office, in order that he may perform his duty

worthily, and recognize the importance of his position among the boys. A professor of Belles-Lettres ought to be one from among a thousand; but a prefect one from among ten thousand. This means, that, in his eyes and estimation the prefect, from the importance of his work, ought to hold the first place among his associates, and be second to himself or the director of studies... Thus, according to faith and reason are refuted the false judgment of those who <page 396> look upon the work of the prefect as of the least importance in the house, and consider him unable to occupy another position.

We will add a few lines in the form of an examination of conscience on the subject of the solicitude a prefect should exhibit. From them we shall see how Father Tourvieille went into the minutest details.

"When I watch over the pupils in the studyhall, have I not at times been careless in seeing what passed among them? Have I not given all my attention to private work, and thus failed in the duties of my position... If the pupils lose their time, I become responsible for the irreparable loss, and am obliged to restitution to the parents for the sacrifice of what they have paid and what has been lost through my fault.

"During recreation, it is my duty to go here and there, in fact, to be every-

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where, to hear and see all things. Have I not at times remained in one corner of the playground, or allowed myself to be surrounded by a group of boys who came to distract my attention from the fact that a fellow pupil was breaking the rule? Have I not taken part in the games, or talked with a few, allowing the rest to go unwatched? Have I not at times walked with my confreres, and been so much interested in the conversation as to neglect keeping my eye open to all that was happening? If an accident were to occur, who would be to blame? Who, at any rate, would be to blame in the eyes of God and men?"

We shall next quote a few words on punishments and the manner of giving them.

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<page 400> After establishing ... principles, Father Tourvieille makes the following rules for punishments:

- "1. Before punishing, examine into all the circumstances of the fault.
- "2. Then before punishing, ask yourself whether it will benefit the boy or the general discipline.
- "3. Consider at what time and how you will give the correction, in order to make it more profitable, if you see any advantage in doing so.

"4. Let the punishment suit the fault. If a gesture or sign is enough to correct a boy, be careful not to speak. If a kind word will suffice, do not scold. If a severe reprimand be necessary, give it, but be careful not to lose your temper, and do not employ harsh, rude or shocking words.

"See that you do not injure the reputation of a boy when you punish him; for parents do not like their children dishonored.

"Watch over a boy's reputation; for the efficacy of the punishment demands it. If you drive all sentiment of honor from a boy's heart, the punishment <page 401> will brutalize instead of making him better..."

We thought it necessary to quote these general principles and particular rules at some length, for they inspired Father Tourvieille's career as a teacher. He did not write them down in this order until 1855, when he was seventy-five years old; so that they were the result of long experience. But he had put them in practice for many years either wholly or in part...

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After Father Lapierre's death in 1837; <page 402> Father Tourvieille was elected superior of the Priests of St.

Basil. He appointed a coajutor with the tile Director of Studies. Nevertheless, he resolved to keep in touch with all that happened...

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Whenever necessary, he settled matters of importance, but never without first consulting, not only the Director of Studies, but also the older masters.

He continued with very few changes the rule which Father Picansel had given Father Actorie and made great efforts to maintain it, in spite of a weakening of the austere spirit and manners which had come down from Mgr. d'Aviau.

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<page 408> Another rule, which was kept until about 1860, was that which forbade the pupils to carry watches. No doubt they considered them objects of amusement and vanity, and prevented any evil which might result from them by this radical prohibition.

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<page 410> In 1846... he had tried to stamp out the use of tobacco which was finding its way into the college, in secret, of course, and he sent the following circular letter to the parents:

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"For some years, our pupils have been witnesses of a habit during vacations which threatens to become general and is even practised by little boys. I refer to smoking... On returning to College, they have a copious supply of cigars and matches. Now the custom of smoking cannot be tolerated in a College, and it has never been permitted here. We believe it our bounden duty to see that the pupils confided to our care are preserved from a habit which they regret only when it is too late.

"Not only have we forbidden this habit <page 411> as contrary to good manners and injurious to health; at least at their age; but we also perceive that it provides a continual source of danger to the College which might be set on fire. It is evident that matches will flare up on the least friction, and the result might be an accident which we tremble to think of. A boy who is in danger of detection, will throw away a lighted cigar, with the result that it sets fire to some object or other. These reasons are strong enough to cause the superior to reserve to himself the punishment of a boy who breaks this rule; and on repetition, to fine him 20 francs from his pocket money.

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"Our students have been informed that

that a circular letter is being sent to their parents. You would do well, my dear Sir, not to forget to advise your son in your next letter that you have received it...."

<page 412> Most of the parents sent a favorable answer to this circular and approved the measures taken. Some of them psoked very sharply against this bad habit.

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<page 414> Father Tourvieille was undoubtedly much attached to the past, especially the old religious practices in which he had been brought up. His dislike for innovations is clearly shown by his conduct on the question of moderating the strict observance of Lent. In 1846, Mgr. Guibert made use of the indult of the Holy See permitting the use of meat four times a week, though they had formerly to abstain from Ash Wednesday to Easter Sunday. Father Tourvieille did not consider it fitting to use this privilege in the College...

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<page 415> Father Tourvieille held out on this point till four years later and then yielded only to necessity...

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<page 417> Though he did not pamper the body, Father Tourvieille permitted it all that was necessary for the development of physical strength. Every summer, for three months, a teacher came from Lyons or Valence to give lessons in gymnastics... Fencing and riding masters also contributed to the physical training of the pupils and prepared them for the military schools.

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<page 419> During Father Tourvieille's superiorship, there were as yet no holidays at New Years and Easter. The scholastic year was very long and it was necessary to interrupt it in some way... The day after Christmas, New Years Day, the feast of St. Charlemagne, Shrove Tuesday, Easter Monday and Witmonday were whole holidays. During Holy Week the boys attended the office of Tenebrae in the College Chapel and went to the Church for the Passion...

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<page 420> Of course, Father Tourvieille's feast was the principal holiday of the year. It came on June 29, the feast of St. Peter, a season very favorable for such a celebration. Ordinarily the superior, professors and students started out after breakfast and did not return until it was time for night

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prayer and bed. The whole day was spent in the country and the meals were taken on the grass or under the shade of the trees...

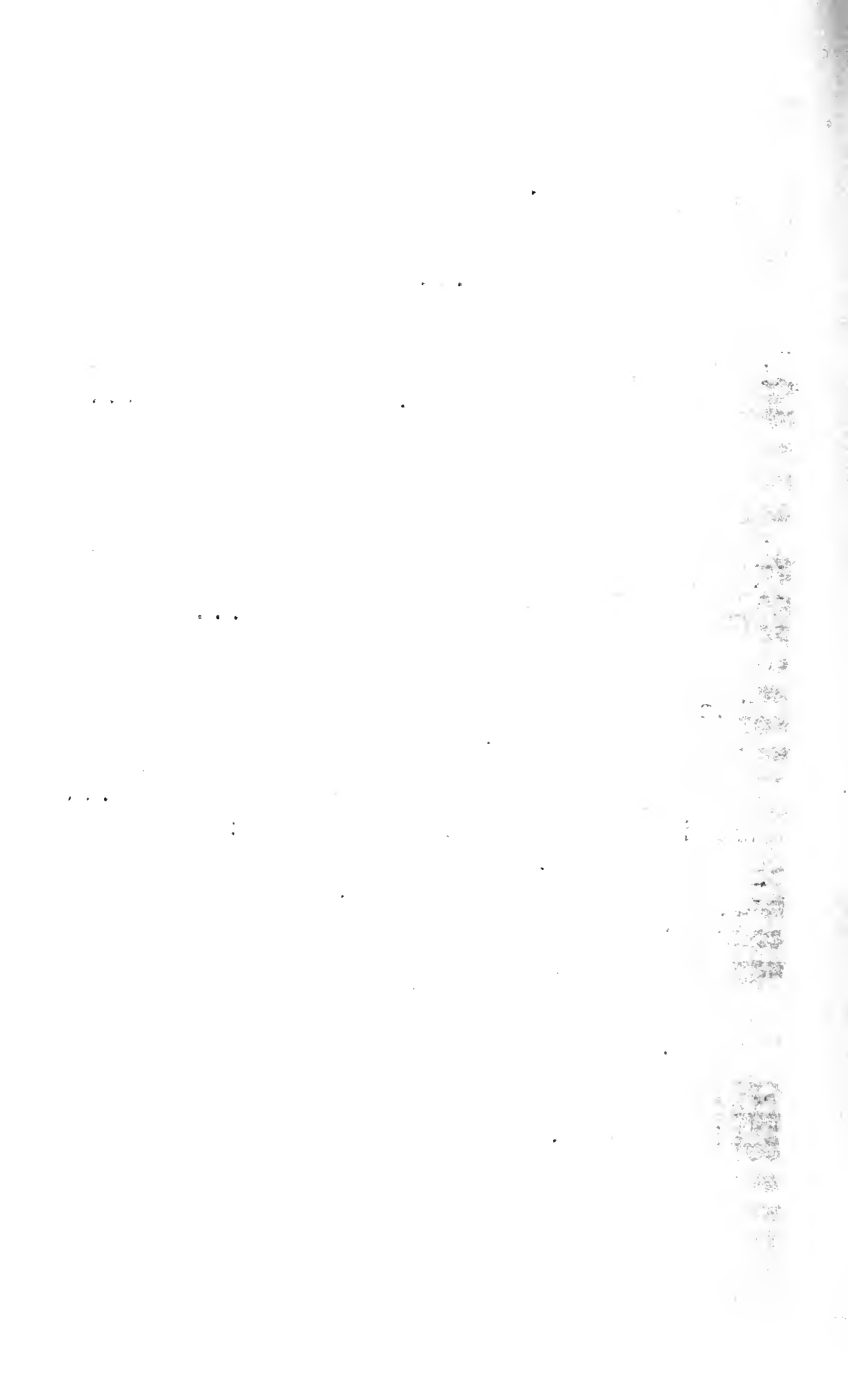
Some of the Sodality boys obtained permission to spend that day on a pilgrimage to the tomb of St. Francis Regis...

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<page 421> The return of former students of the House to see their professors and Alma Mater also contributed towards encouraging them to work...

<page 422> The old student was often a priest who said the Community Mass and preached to them. If he had something especially interesting to tell them, he gave a lecture in the large studyhall...
<not in French text as printed: Father de Charbonnel, at that time a professor at the Montreal Seminary, gave them a delightful description of the physical and other characteristics of the great French Canadian race, always devotedly attached to their Faith and native tongue, preserving their national character at the cost of a thousand sacrifices and forcing others to respect their rights.>

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Chapter IX

THE RESULTS OF THIS TRAINING

<page 429> And now the question arises, whether the professors of Annonay succeeded in forming men and christians with the training we have just described?

We do not hesitate to answer... Business men, lawyers, manufacturers, artists, priests and soldiers all have gone forth to take an honorable position in the world. Owing to the habit of steady work they acquired when very young, they were able to apply themselves to the study of their different professions with their intellects well developed by their daily work at the College; and the spirit of order and method which had been impressed upon their minds, enabled them generally to make their way through life with success.

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<page 435> The secular clergy gained numerous excellent subjects from the College. It is no exaggeration to state that a third of the priests who were ordained in the Diocese of Viviers from 1822 to 1859, made their course at Annonay, without speaking of those belonging to the neighboring dioceses...

The military gazette supplies us with the names of a few who rose to high rank in the Army...

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<page437> The influence of the College has spread far beyond the town of Annonay, through the members of the Community of St. Basil, the origin and infancy of which has been described in the beginning of this book. They directed the College of Maison Seule, which was removed to Privas in 1838; that of Fezin, which existed from 1827 to 1847; and finally the College at Toronto in Canada. Besides these, they had charge of the Minor Seminaries of Vernoux and Bourg-St-Andeol, which were handed over to them successively by Mgr. Guibert in 1844 and 1846. These various Colleges were the daughters of the College of Annonay and were one of the most important results of its foundation...

The establishment of the Community of the Providence was, in some sort, the work of Athers Duret, Tracol and Tourvieille as much as of the ladies Lioud whom they helped at the beginning and directed for more than forty years.

From 1824, Father Actorie, Duret and Tourvieille were superiors of the Ursulines <page 438>, the chaplains from 1803 to 1881 being Fathers Lapierre, François Polly and Clappe. From 1810

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to 1832 the priests of the College said Mass in the chapel at the Hospital and directed the Trinitarian Sisters in charge.

We should also recall the laborious pastorate of the chapel at Toissieux, filled by Father Polly from 1815 to 1845.

Besides these, Fathers Payan, Deglesne and Pagès were successively chaplains of the Sisters of the Sacred Heart from 1832 to 1854; and there was also the direction of the Christian Brothers and the Sunday services at the Chapels of Gourdon and Vidalon. In October, 1851, Father Chavanon undertook the spiritual care of the silk factories at Rochebrune, a service which lasted almost without interruption for about twenty-five years...

If to all this regular work, <page 439> we add the diocesan retreats, retreats for religious communities and colleges, missions and extraordinary sermons preached at Annonay and other places, we may with justice conclude that the College of Annonay has to a great extent fulfilled the words of the Holy Jesuit Canisius: "To found a College is to save a Province from irreligion."

B O O K I I I

The Administration of Fathers Actorie and Soulerin

C h a p t e r I

THE ADMINISTRATION OF FATHER ACTORIE

<page 441> When Father Tourvieille died, there were scarcely twenty-five members in the Community of St. Basil. These chose for their Superior Father Joseph Marie Julien Actorie, a relation of the Founder <of the College> and first Superior of the College of Annonay. They could not have made a better choice for Father Actorie was in every respect the one most capable and worthy of replacing Father Tourvieille. During the five years of his administration he did a great deal, if not for the College, at least for his Community; for he established the Novitiate on a solid basis and was actively engaged in providing a house of preparation for the young masters when death interrupted his work.

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<page 442> Joseph Marie Julien Actorie was born on April 16, 1803, at St-Jean-

en-Royans, Drome... His good mother said that from an early age he always gave evidence of tender piety and that he loved especially to be allowed to take part in religious ceremonies...

When about ten years old, he began his studies in the College of his native town, then under the direction of the parish priest, Father Mouralis. In 1816 he entered the third class at Annonay and from the first moment of his arrival showed that he was a brilliant student... Amongst his classmates was the future Bishop of Toronto, Armand de Charbonnel...

Father Actorie made his philosophy at the College and at the same time commenced his career as a master with the position of second prefect. The following year he took the sixth class and in spite of his youth showed such a rare aptitude for teaching and managing boys that, after giving him the grammar classes, they did not hesitate to appoint him teacher of Belles-Lettres. He was then only 21 <page 443> and in 1827... he was made professor of Rhetoric in the College of Feyzin... Father Actorie was ordained priest in December 1826 at the age of twenty-three and a half years succeeded...as superior of this school in 1831. He remained there until 1847 when the College was closed.

After spending a year at Annonay, training young professors, he was appointed

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superior of Bourg-St-Andeol; and when the Minor Seminary was transferred to Aubenas, he went to that place in the same capacity. In 1859 he was elected superior of the College of Annonay and Superior General of the Community. He died at Feyzin in October 1864...

From the very first day of his eleven years as professor, he possessed the absolute authority of a master...

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<page 444> Father Actorie was a splendid classical and mathematical teacher but philosophy was his favorite study. As professor of Rhetoric at Feyzin he soon earned a reputation among the boys not only for the manner in which he interpreted the ancient and modern masterpieces, and a natural gift of making his young hearers appreciate them, but by the facility of his speech and his eloquence in the pulpit. From the very first moment, he gave signs of the orator he was to become later on, when profound study and mature years had developed his remarkable aptitude for public speaking. He had all the makrs of an oraotr: a lively imagination, an exquisite sensibility, rapidity of conception, facility of speech, and a strong, clear, flexible and musical voice... His language was grave, forceful, nervous and precise. He did not write many of his sermons, but thought them out and spoke them without setting them down on paper.

In 1837, Father Tourvieille asked him to give for the second time a sermon on sacrilegious communion which had impressed him very much. He answered: "I cannot go to preach at Annonay, because I have nothing to preach. I think I have often told you that I have no sermons. I cannot remember more than three, and were I to preach even these, I believe I would have to compose them over again. This will show you that I have no sermon on sacrilegious communions either written or in notes..."

<page 446> He was then thirty-four years of age and as he had not at that time written more than three sermons, it was not likely that he had need of writing many more, though he had preached many retreats for colleges, religious communities and the clergy. Before mounting the pulpit, he simply condensed his thoughts into a short plan, some of which we have found. One page of notes, of ideas well linked together, sufficed for a long instruction...

<page 447> Although he did not write his sermons, he wrote much in other ways. ...The few moments of leisure from the direction of the house at Feyzin were given to the compilation of the work which he had in mind from 1831 but which was not published until 1846. He reminded Father Tourvieille of this in 1850. "They made me preach the retreat eight times in ten years, but I was somehow or other able to do something.

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And I did it without repeating myself. But if there is one thing I can do, it is to the writing of my book that I should devote myself. I have not received the least encouragement in this direction; on the contrary everybody has stood in my way as much as possible..."

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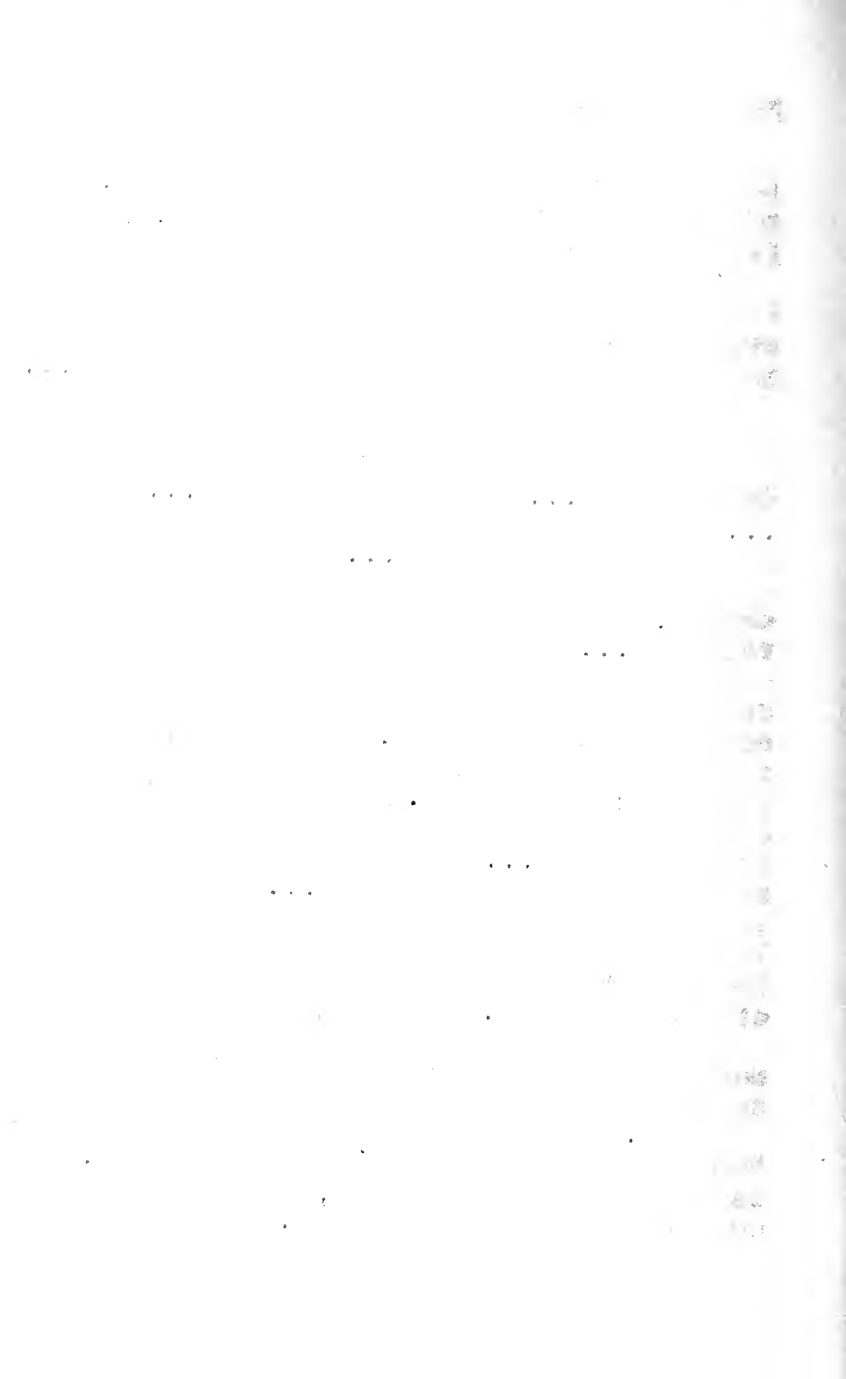
<page 448> ...Father Actorie did...write ...the work called, "De l'Origine et De la Réparation du Mal"... It was a refutation of the errors of Lamennais and Leroux, derived from those of Bayle and Voltaire...

<page 449> Father Actorie divided his work into three books. In the first he showed the relative standing of good and evil; in the second the necessity of evil and the manner in which it augments good...in the third he spoke of the limitation of evil...

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<page 451> Mgr. Lyonnet told the author that his work was not one of those which pass away in a day; but one which belonged to the number of those which would always be read. Perhaps the prelate exaggerated; but the book was certainly successful. It was published in 1846, and a second edition was issued in 1852.

The author was warmly congratulated by several bishops and received letters of



praise from de Laurentie, de Chateau-briand, the Comte de Chambord and from Pope Pius IX.

Father Actorie began to write two other works which his occupations and his infirmities kept him from finishing.

He attended the Provincial Council of Avignon in 1849 as theologian to Mgr. Guibert...

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<page 453> Like most men of letters, philosophers and theologians with a desire for speculative knowledge, Father Actorie had not that appreciation of realities, that practical judgment and power of administration which distinguished Father Tourvieille. He preferred staying in his room to managing others. He liked to look at things from a distance where he could see them all together and grasped the most complex situations at a glance. <page 454> But he was behind others in the details of execution, and did not attempt them...

Some of his letters to Father Tourvieille describe this trait...

"Feb. 14, 1844... I am not naturally a man of action, and need to be stirred up more than others now and then..."

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<page 455> Once his friendship was acquired, it was proof against every vicissitude. He never gave it at once, or at first sight; and one could not judge the qualities of his heart from a single interview. But it was impossible for those who were intimate with him not to love him for his benevolence, justice and straightforwardness, and not to become attached to him...

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<page 458> Not only was Father Actorie noted for his distinguished manners, but he was most agreeable in conversation. In his intercourse with others, he always bore himself with great kindness. No matter who was speaking, whether an equal or an inferior, he always listened pleasantly to what they had to say...

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<page 459> It is easy to see that his great mind made it easy for him to obey and it cost his spirit of faith still less as may be seen from a letter to Father Tourvieille in February 1841 in which he mentions a work he had planned and intended to write. "I desire to undertake this task for the glory of God and for my own salvation. As it is nearly impossible for me to make a success of it, I at least do not wish to lose the fruit of my labor; and

though I may not be of any use to others, I wish to be so in a way most advantageous to myself. It is for this reason, Father Superior, that I submit my project for your approavl. I desire to sanctify my work by obedience so as to be always sure of the most precious reward."

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<page 463> He knew how to form and direct the young masters and how to assist them by his authority. He knew also how to encourage them, to speak words of comfort, which revived them when tired of work and discouraged. He studied their characters and strove to discover how to lead them... He soon gained the affection of his assistants and, though his commanding tone and learning brought him respect and obedience, the goodness of his heart attached them to him much more quickly. He was fond of saying: "Authority must be strong, but it must also be benevolent and paternal." Such was the nature of his rule. He was as kind to the boys as to the masters; but very firm. Though his manner was full of forbearance and kindness, he never changed his decisions once they were made. His heart bled every time he expelled a boy but he never swerved from his duty.

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<page 467> ... He was not so much attached to old customs and ancient traditions as Father Tourvieille. He knew, better than the latter, how to give way to the demands of the time, and to make concessions to the new methods of education. For example, in 1841, he established a holiday on the first Thursday of every month at Fezin. ... At the same time he was induced to grant three holidays for the same reasons at Easter.

<page 468> Such was the man who came to Annonay in October 1859 to take charge of the College... He was assisted by Fathers Clappe and Malbos who were successivley his directors of studies and were therefore charged with carrying out his plans. He made only very slight changes in the rules... Thus, for example, ... he changed the time for rising in the morning to half past five in winter; he gave a holiday on the first Thursday of every month; he permitted such boarders as came from the town to go home for dinner on New Year's day on condition that they returned to the College by five o'clock for Vespers and Benediction. For the first time, also, the band marched ahead of the boys when they went for their walk on November 21, 1859, and this became the custom for extraordinary walks.

<page 469> These innovations... were well received by the students and their

parents... but they seemed rash and singular to such of the old masters as Fathers Pagès and Tracol and M. Raynaud.

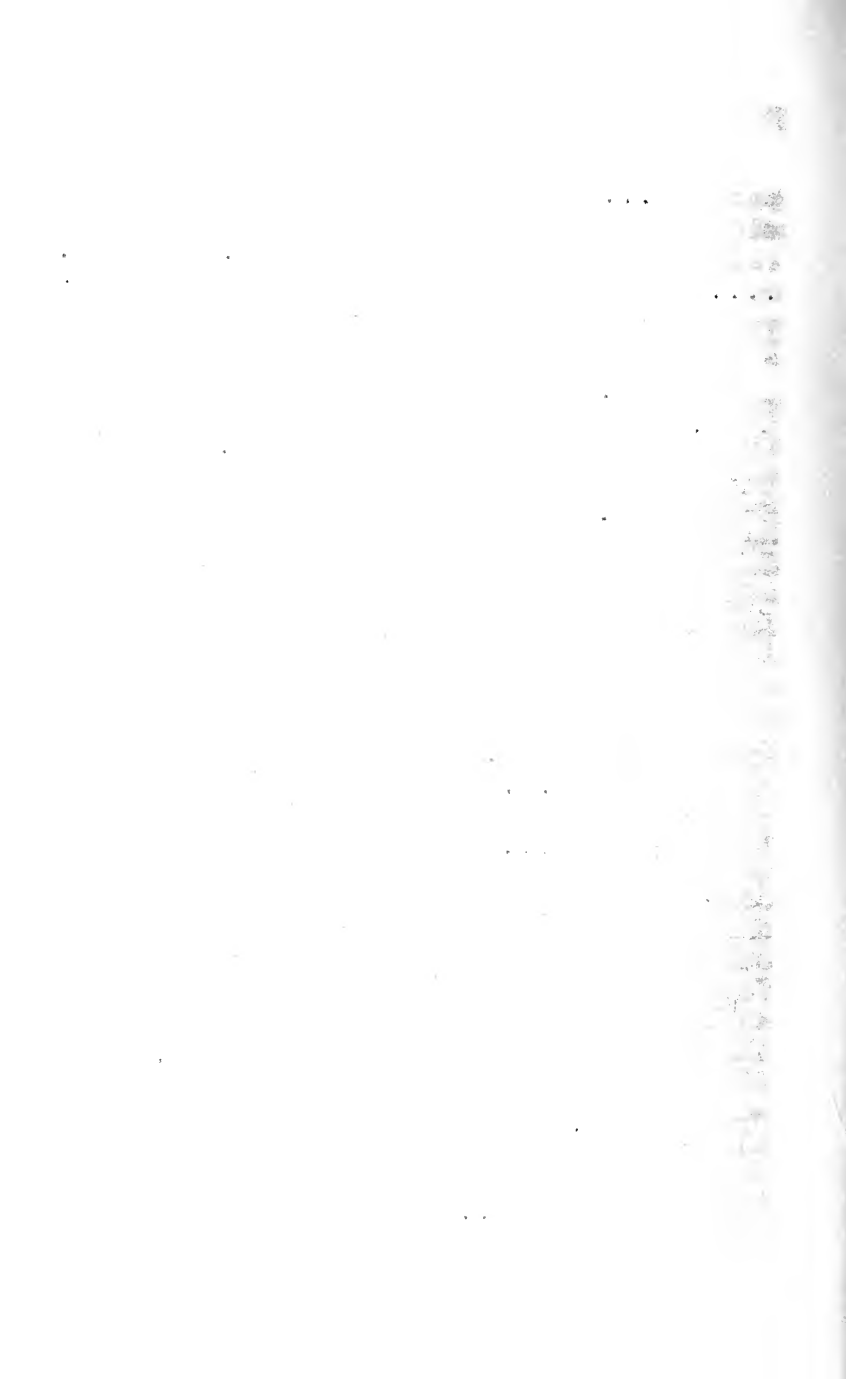
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The division of the parish of Annonay caused some changes in the religious exercises. After the month of February 1859, the chapel of the College became the church of the parish of St. Francis and this was a great nuisance to the Community. Father Actorie reduced the number of High Masses and these were sung only on the greater feasts; while the singing of Sunday Compline was suppressed altogether.

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<page 472> Mgr. Guibert honored and esteemed him... Father Actorie felt a profound veneration for this wise and holy prelate... Scarcely had he been appointed Superior General of the Community of St. Basil, <page 473> than he went to Tours to open his heart and soul to the bishop, to seek his advice and obtain his opinion on the direction of the work and the means to be employed in extending and strengthening it.

In October, 1864, he informed the bishop of his intention of visiting him and received in reply a letter from which we shall quote... "I had learned that your health was not good, but I never



knew that you had one of those sicknesses which bring one to the brink of eternity ... Come to visit me and bring your companions with you. You will be received with the affection which you know I have for you..."

The sickness to which Mgr. Guibert referred was an attack of apoplexy, which had come <page 474> on Father Actorie during the previous month of May. It had endangered his life for many days. He was perfectly recovered, however, and in splendid health when he set out for Tours on October 11 with his brother Achille. He did not want to pass Feyzin without calling on his confreres and his dear novices. He thought that it would take but a few hours; but such was not the design of God; for it was the end of his journey and of his life. He was attacked by congestion of the brain; and though the doctors did all they could, he rendered his soul to God on the 28th of the same month. He was buried in the close of the College of Feyzin where he had toiled, prayed and suffered so much. He had founded there the Novitiate which was to be closed sixteen years later, and his mortal remains still lie there beside those of his dear friend, good Father Coupat, and those of Father Barnavon, one of his best assistants in the Minor Seminaries of Bourg-St. Andeol and Aubenas.

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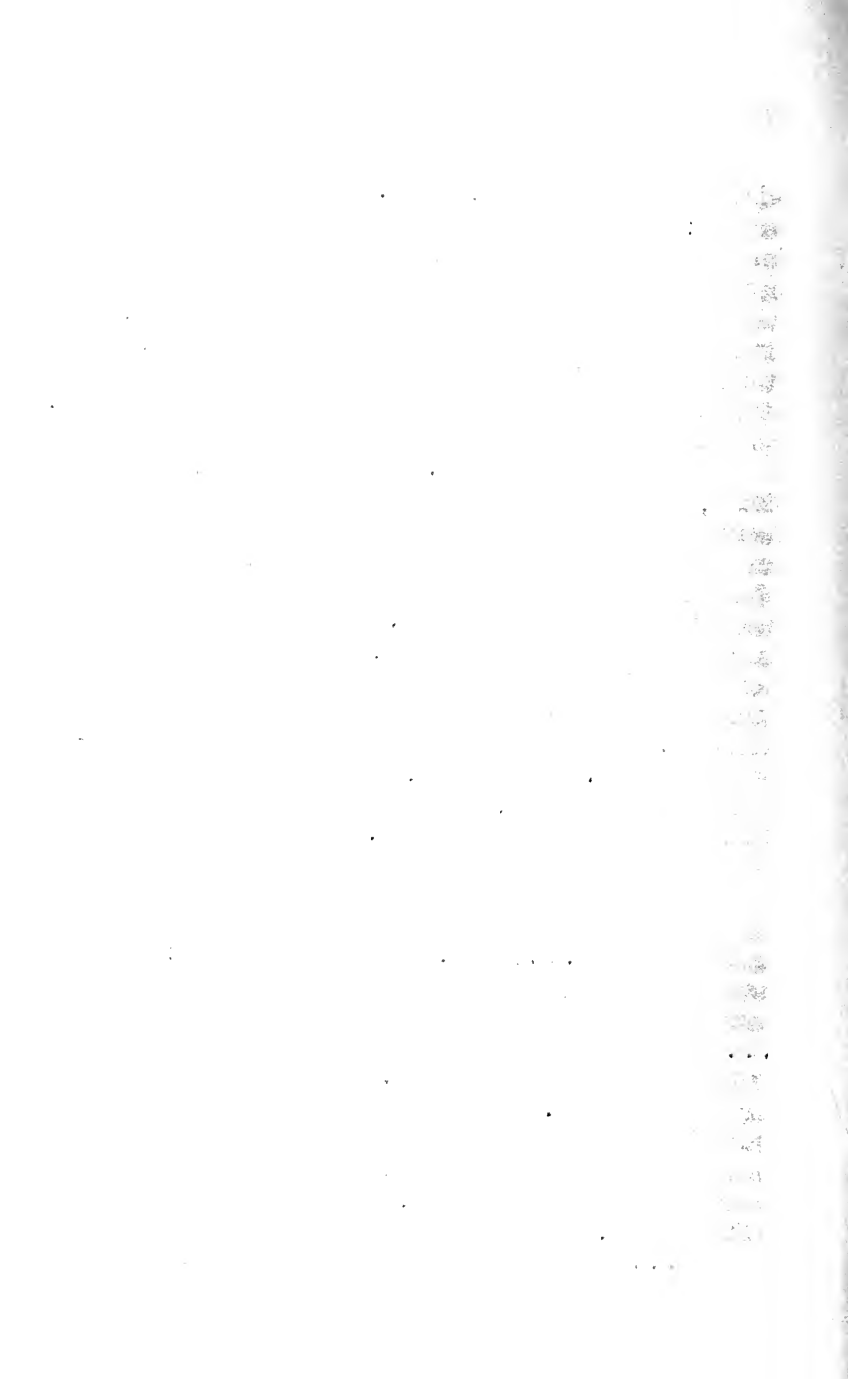
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His old classmate, Mgr. de Charbonnel, wrote: "I can give you this consolation in your great grief, that the intimate confidence which he was kind enough to display towards me on many occasions, and notably during the last retreat, made me admire his great humility and the wonderful delicacy of his conscience. It struck me that he was aware that his end was approaching. He was not, therefore, taken by surprise, and our good Lord must have found him ready to render an account of his stewardship, and of the great talents with which He had endowed him so richly. I loved him as much as I esteemed him, and it consoles me to think of the good he did and would yet have done as Superior of your Community. But the designs of God are impenetrable! Happily, your traditions have taken root, and the spirit of your Community is excellent."

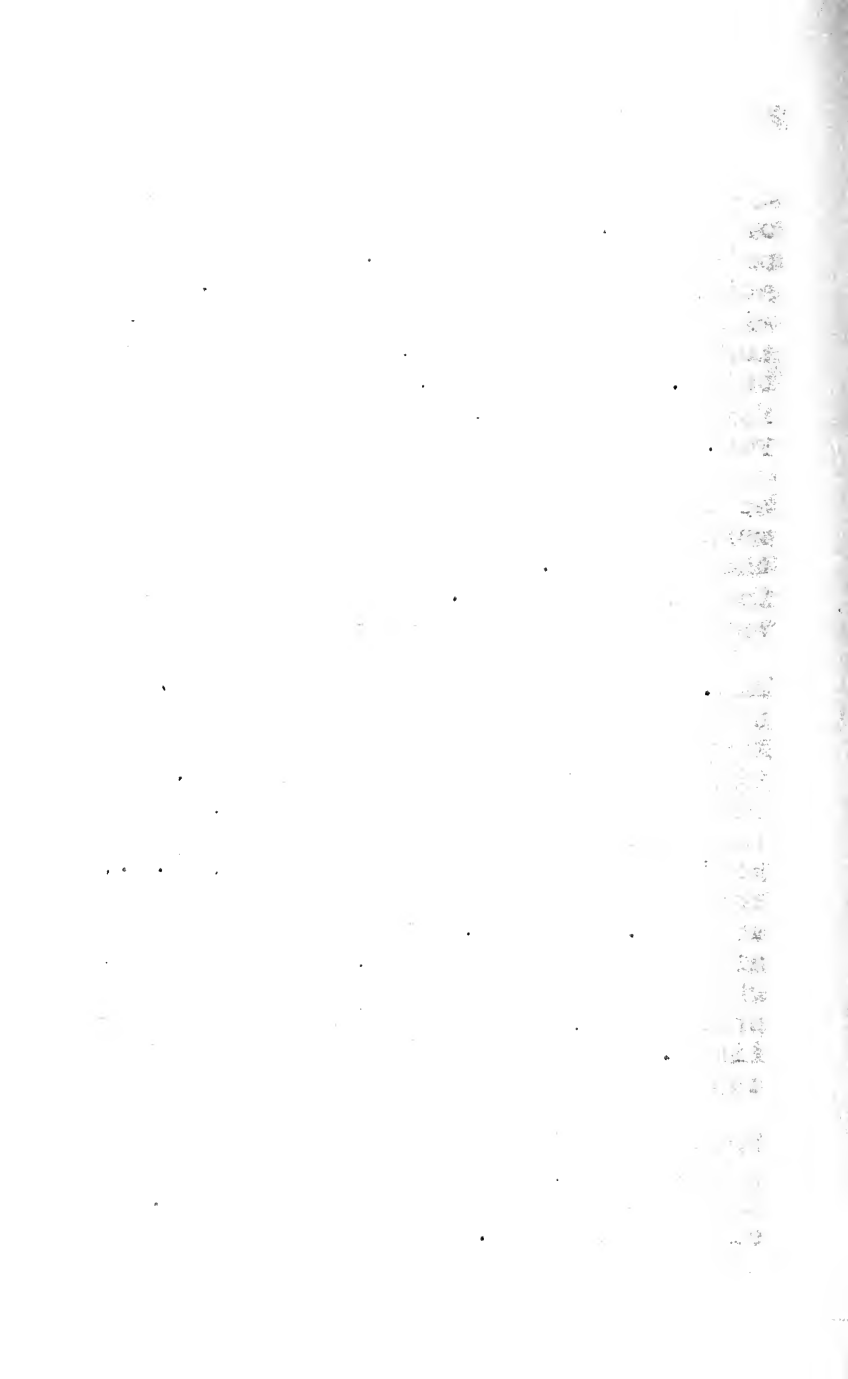
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<page 476> ... Mgr. Guibert wrote: "The news of the death of your worthy superior was as great a blow to me as to you ... You know how much I was attached to your beloved superior. He was a true friend to me. Independently of the services which he rendered my diocese when I was at Viviers, a friendship sprang up between us, bonds of true affection, because of the unity of our minds... I never met a more pure,



<page 477> sincere and solid example of virtue. He was a type of the true priest of Jesus Christ. Your Congregation has suffered a great loss. I will not say that it is irreparable, for God in His mercy, repairs everything. His example, with that of your former superiors, will remain with you."

We cannot separate the two brothers who worked together for so many years to the same end. We will therefore say a few words about M. Achille Actorie. He was born at St-Jean-en-Royans in 1813, and made his course at Annonay and Feyzin. He did not take Holy Orders, though he taught the grammar classes for many years in the latter house where he finally became treasurer in 1838. When the house at Feyzin was closed, Father Tourvieille offered him the place of assistant treasurer at Annonay, i.e., the direction of the housework of the College. Thus M. Achille Actorie assisted the treasurer, Father Polly, who was at the same time teacher of philosophy, and chaplain of the Ursulines. He was appointed treasurer in 1856 and remained in that position until 1869 when the death of his brother obliged him to return to his native town, to look after his nephews and to watch over their interests. He died about 1890.



... He was blindly devoted to the interests of the College of Annonay, and, as he was a good administrator, he rendered it important services by his experience and savoir faire. He was good, kind hearted and full of tact... He fulfilled his onerous duties well, and was always kind and polite in his dealings with the professors, the boys and their parents... Like M. Raynaud, he was a splendid Christian and his presence every day at the Community Mass, as well as his frequent Communion were a beautiful lesson and a veritable apostleship.

We must now retrace our steps to say a few words about the successor of Father de Montgolfier at Ste. Barbe. André Charmant was born at Annonay in 1802. He interrupted his college course to spend three or four years in business. If we are to believe Father Tracol, "his first attempts were not without fruit and those who introduced him to business life were so struck with his love for work, his spirit of order and method, his tact and savoir faire...that they prophesied success and fortune."

They were deceived as much as the physician, <page 479> who, when he saw the thin, frail body of the young conscript, declared that he was unfit for military service and foretold that he would be dead before the leaves began

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to fall. But God had other designs. He reserved the young man for many years of work among boys and gave him all the success the heart of a priest could desire.

At the end of the mission in 1821, André Charmant resolved to consecrate himself entirely to the service of God and the salvation of souls. He returned to the College to continue his studies, finishing his course in 1824. He began his career as a teacher at the College of Maison Seule, and became treasurer at Prvias in 1828. He performed the duties of this office for thirteen years...

He was next appointed professor at the Grand Sauve, Gironde, and after spending some time as director of the young professors at Annonay, was appointed superior of Ste. Barbe in 1844, where he died on March 21, 1878. He possessed all the qualities necessary for the duties of his position... His health had cut short his career as a teacher, but during his treasurership he had exhibited a capacity for administration which was very valuable in a house as poor as Ste. Barbe.

<page 480> ... He had learned to govern young people in the school of that great educator, Father Fayolle, and had used this knowledge well. His judgment

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was always correct, and he was gifted with rare good sense. He was always calm and collected, and as a superior he united a prudent firmness with a sweetness of temper that became proverbial. He had a great spirit of faith, and was zealous in the service of God, especially in encouraging vocations to the holy priesthood. Though not an orator, he preached many successful retreats for college boys and religious communities...

It affords us great pleasure to be able to give the opinion of one of his old pupils in confirmation of these words: "During the thirty-four years which Father Charmant spent as superior at Ste. Barbe, he did not depart for a single moment from the spirit which the holy founders had established there — the spirit of faith, piety and fatherly love. He gained the hearts of all by his goodness and affability... Though frail and delicate, he never failed to do his work, even in the smallest details..."

<page 481> After Father Actorie's death the college was directed for a few months by Father Joseph Malbos who had taken the place of Father Clappe as director of studies in 1862. He was superior of the Minor Seminary at Vernon from 1870 to 1880, when he returned to Annonay to end his life in retire-

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ment. He died in 1884. He taught for several years in the colleges of Annonay and Privas before going to America, where he remained six or seven years. He was sharp, intelligent and ready-witted, and rapidly learned the language, spirit and customs of that country. He was very useful to Father Soulerin, whom he assisted in the direction of the college which the latter had established in Toronto, Canada. He also made himself of service to Bishop de Charbonnel in tending missions, spending most of his vacations in this work.

He had the gift of eloquence and his language was so beautiful, that he might easily have become an orator had he accustomed himself to writing, instead of improvising after only a slight preparation. <page 482> He had all the qualities of a good prefect of studies, especially a knowledge of boys as well as the firmness necessary for managing them easily. For this reason, Father Soulerin, who appreciated his good qualities, had the same confidence in him as Father Actorie, and when he returned as Superior General in 1865, he left the management of the College entirely in his hands.

C h a p t e r I I

THE ADMINISTRATION OF FATHER SOULERIN

<page 483> Jean-Marie Soulerin was born at Ailhon, Ardèche, in 1807, and was a relative of Father Tourvieille who brought him as a little boy to the College of Annonay where he made a brilliant course. He was head of his class in literature and science. He began his teaching career at Annonay. For two years he was professor of philosophy in the Seminary at Grenoble; then of Rhetoric and later of Philosophy at Feyzin for ten years, after which he was appointed director of studies at Annonay in 1842, retaining that position till 1852. He left that year for Canada and founded a College at Toronto under the auspices of Mgr. de Charbonnel, the Bishop of that Diocese. He returned to Annonay in June 1865, as Superior General of the Priests of St. Basil and died in the month of October in 1879.

We shall endeavor to describe his moral and intellectual character with the aid of the opinion of prominent men who were in a position to know and appreciate him.

On August 4, 1836, Father Actorie, his



superior...wrote to Father Tourvieille as follows: "I have a proposition to make which...concerns Father Soulerin and our desire that he should accompany you on your visit to Italy... I wish <page 484> very much that he should join your party, for I see that it would be of great advantage to him and the house at Feysin... Father Soulerin has seen the world only through the eye of a needle. He is liked by his pupils and respected by them; and he never makes any blunders. But he is afraid to come forward and has not the ascendancy of a full grown man over our little world... I believe his timidity prevents him from dealing with some boys whom, I believe, he could really manage better than another. Let him see the Pope and the Cardinals and he will no longer be afraid of anyone."

For some reason this request was not granted and Father Soubrin was not destined to visit Italy til 1844 when he made the trip with M. d'Aigremont, one of the pupils of the College. In the following year he accompanied him to England and to Belgium and wrote a very interesting account of these travels.

In November...1836, Father Tourvieille sent him with Father Clappe to get his Licentiate in Paris. Father Clappe, as we have already mentioned, was unable to stand the strain on account of his health, and Father Soulerin failed in

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the first attempt in March 1837 <page 485> but tried again during July in the same year.

We find mention of this in a letter... from Father Bourdillon. He did not belong to the Community of St. Basil, but ... he accompanied his two friends to Paris. He was only tonsured, so he managed to follow the course at the Sorbonne and pass his Licentiate examination without letting it be known that he was an ecclesiastic. He wrote to M. Raynaud as follows:

"... The failure of my dear companion has taken away all the pleasure from my success. It seems that his ecclesiastical garb and manner have done him a serious injury, for it was only yesterday that I heard at the Sorbonne that his answers were excellent and his composition fairly good. As it is, he almost passed. For my part, I can only thank God for granting me a success which I deserve less than he; for I relied on a very small knowledge of Latin and Greek, and the care I had taken to hide the fact that I am an ecclesiastic. Some of these gentlemen can scarcely hide their dislike for ecclesiastics."

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When Father Tourvieille sent his New Year's greetings to the Rector of the

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Nimes Academy, January 2, 1847, <page 487> he said: "I have now been engaged inteaching for forty-five years, both as professor and superior. I have paid for it with my body... Though age has not taken away my good will, it has deprived me of strength... I am thinking of appointing a successor, who will bring prosperity to the College which has taken up my entire life. I have thought of Father Soulerin. I gave him the philosophy class at the age of twenty. A year later, he was sent to Grenoble to teach the same course to seventy pupils. This was in 1828. Since that time he has always taught either Rhetoric or Philosophy, and for five years I have kept him near me as director, <page 488> a position he has filled with zeal and distinction. He is a Bachelor of Arts and Science, and he has taught English and Italian. He is a well informed man and very few can be compared with him. You know what an excellent teacher of literature he is. He is very highly esteemed by the townspeople and the parents of the boys..."

On February 18th Father Tourvieille wrote another letter to the Rector: "I see an obstacle in the person on whom I had fixed my choice. Though I did not inform him of my plans, I know that the burden is not to his taste; for he not only does not crave the highest position, but fears it... If you would

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be so kind as to pay us a visit toward the beginning of Lent, I hope to overcome the difficulty with your aid."

The pain did not work, for some reason unknown to us. In August 1852, Father Soulerin sailed from Havre for Canada, to join Bishop de Charbonnel and Father Molony, taking with him three of his confreres. He remained there thirteen years, teaching, tending the parish of the Cathedral at Toronto and later on the church belonging to the College, until finally he was made administrator of the Diocese.

We will quote the opinion of Mgr. de Charbonnel from letters...

<page 489> "Sept. 18, 1853. He is my friend and his advice is very dear to me."

"Jan. 31, 1856. Our Father Soulerin is a veritable treasure."

Shortly after this last letter was written, Mgr. confirmed this opinion... On leaving Toronto for a journey to Europe which was to last for more than two years, he appointed him administrator of the Diocese... Although he had to look after the College, which was at this time located in temporary quarters, and the erection of suitable buildings which were then rising outside the town, he found time for his numerous occupations and performed his duties as admin-

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istrator to the satisfaction of the Bishop and the people. When the latter resigned his Diocese in 1860, to embrace the religious life among the Franciscans, he again gave Father Soulerin the authority and powers of administrator until the nomination of his successor.

The College founded by Father Soulerin at Toronto in September 1852, prospered under his direction which was as skilful as it was firm and intelligent. It grew little by little, and won for him a well deserved reputation among the Catholics of Upper Canada and the United States. He won the respect of the whole Catholic population, and Father Malbos, one of his assistants who returned to France before him, was able to write to him: "The pupils, professors and public all esteemed, loved and venerated you." This was not flattery, <page 491> for the same priest wrote to one of his friends: "Father Soulerin was a wonderful man for overcoming difficulties. He worked wonders at Toronto."

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... There is one quality to which we wish to render special honor, for it was almost hidden under the apparent coldness of his character; this was his kindheartedness. His natural timidity resulted in shyness, and he was ashamed to allow others to see his inward feelings. He was, therefore, not expansive

and his reserve deceived many as to the tenderness of his heart. None of those who lived with him will deny this, especially those who knew him during the last fifteen years of his life.

On June 16, 1865, at 11:30 a.m., Father Soulerin descended from the stage coach and without taking time to change clothes or rest, entered the inner court of the College and met the masters and boys who were assembled to greet him.

<page 492> ... Father Soulerin was under middle height, and the clerical coat, silk hat, and roman collar did not add to his appearance. He was fatigued after a stormy voyage and tired after his railway journey, and so answered the address of welcome from the boys with only a few simple words. There was nothing to recall the magnificent bearing of Father Actorie... In spite of the whole holiday which had been granted, the reception of the boys was marked by surprise and astonishment, but not enthusiasm, and ended by turning to coldness... The new superior did not gain their esteem and affection at the outset.

It took some time to efface this bad impression, but as soon as he came really into contact with them in the reading of class notes, the cloud disappeared.

* * * * *

<page 496> ... Father Soulerin ... purchased the convent built by the Sisters of the Sacred Heart on the hill of St. Denis in 1854 and which they had vacated at the end of the scholastic year 1864-1865. We will quote the words of Father Tracol.

"An affair of the greatest consequence for use has just taken place by a favor of that special Providence which has watched over us so far. Our late superior understood well how necessary it was for the future of our work for us to have a property of our own... He had at one time thought of a property near the Recluzière where new buildings could be erected; at another time he had thought of making use of some portion of Ste. Barbe and adding to it, and thus unite all the professors and students in one common institution. But these two plans...demanded an enormous expenditure...Since the Sisters of the Sacred Heart had decided to close their establishment at St. Denis, the superior and his council began to consider what an advantage it would be to gain possession of a House which Providence had placed at their disposal. We should have a house which was quite new <page 497> and could easily be put into a condition to receive an institution like ours. Moreover the situation was healthy, there was all the space that could be desired, it was at the entrance of the town and was of easy access."

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(The following section contains faint, illegible markings or bleed-through from another page.)

<page 498> Early in 1867 workmen moved into the House of the Sacred Heart to put it into shape for its new purpose. A portion of the neighboring property was purchased in order to provide a large playground for the smaller boys. All necessary arrangements were completed by August and they began to move into the new College as soon as the holidays commenced.

* * * * *

Nor was it without great sorrow that the older professors departed from the old Franciscan Convent, as may be learned from the Journal: "July 28, 1867. The distribution of prizes took place today, Sunday. It is the last time that it will be held in this house which has seen so many during the past sixty years. We are very sad at leaving our ancient home <page 499>... On the Sunday following the feast of Our Lady of Mount Carmel, our confrere, Father Chavanon, preached a sermon which interested and moved his congregation profoundly. He spoke feelingly of the traditions and imperishable souvenirs which we shall carry with us to hand down to our successors. In changing our residence we shall not change our spirit, our manners and our customs; for our fathers should live again in their children and their example ought to animate and guide our future conduct. Mementote praepositorum vestrorum."

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<page 500> Father Soulerin gradually improved the College of the Sacred Heart. In 1869 he managed to get the house supplied with water from the town though the laying of the pipes was very expensive... He next built a gymnasium and in 1872 he erected an exhibition hall with a sodality chapel and a chemical laboratory.

In December 1866, he put an organ in the gallery of the chapel to help the singing and to add splendor to the religious ceremonies...

M. Raynaud could not understand the ways of his dear cousin, Father Soulerin. He said that the latter had brought back novel and progressive ideas from America which would destroy the spirit of simplicity and austerity that had always characterized the training given in the College during its sixty-five years of existence.

<page 501> ... Father Soulerin did what even Father Actorie had not dared to do; he made serious changes in the rule of Father Picansel, which his predecessors had preserved with such jealousy.

* * * * *

<page 503> A very touching ceremony took place at the College in the beginning of

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the scholastic year of 1869-1870. Father Soulerin had conceived the idea of interring the remains of the old professors in the grounds of the College of the Sacred Heart. <page 504> He wished to place in one tomb the bones of those priests who, animated by the same spirit, zeal and devotion, had spent their strength and their lives together for the sake of the common work. It seemed to him that the new generation of teachers and boys owed this tributed of prayer and respect to the founders of the institutions and the workmen of the first hour. Their work had moved from one place to another. It had come from St.-Symphorien to the Franciscan Convent, and from there had gone up the hill of St. Denis; but it was still their work which perpetuated the spirit they had infused into it, a spirit of modest simplicity and silent toil. Now that it was in possession of a property of its own, they had a right to place in it.

The ceremony was private, only the relatives of the departed being invited. It took place on November 11th and was conducted by Bishop Farrell, Bishop of Hamilton, Canada. The College Journal tells us that after the Pontifical Mass, Father Chavanon preached... He recalled the virtues of those men who were the objects of their remembrance and regret and described the character of each...

* * * * *

M. Raynaud <page 510> returned from his retreat at Prades, where he had finished the restoration of the Calvary, and came to the College in October, 1872, to be near his cousin and friend, Father Soulerin. <page 511> He continued to edify the pupils and masters by his laborious life and his piety...

... Towards the end of 1877, weakness and old age warned him that his time was near; for infirmity had gradually undermined his robust constitution and he rendered his soul to God on April 9, 1878.

* * * * *

<page 512> What had never been done for the professors who died at the College, was done for his funeral, invitations to the funeral were sent out and the chapel was too small to contain the sorrowing pupils of former days who came to pay a last token of respect to the venerated old professor.

* * * * *

<page 515> The anniversary of M. Raynaud's death was observed on April 23, 1879, and on that day the monument erected to his memory was unveiled. A large number of students of former days ... came to pray for their old professor and to take part in the family reunion ...

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As soon as the religious ceremonies were ended, the students of the past and present went to the parlor where the monument had been erected... Before commencing the blessing, Father Fayolle, Archpriest of Annonay, made an eloquent speech... He recalled M. Raynaud's merits as a teacher... and revealed a few of his charitable works.

M. Etienne Frachon, chairman of the Alumni Association, gave an account of the amount subscribed <page 516> by the three hundred old students and friends, and the manner in which it had been spent... Father Hilaire, director of studies, made an excellent speech... He spoke in the name of Father Soulerin who was not well enough to speak for himself...

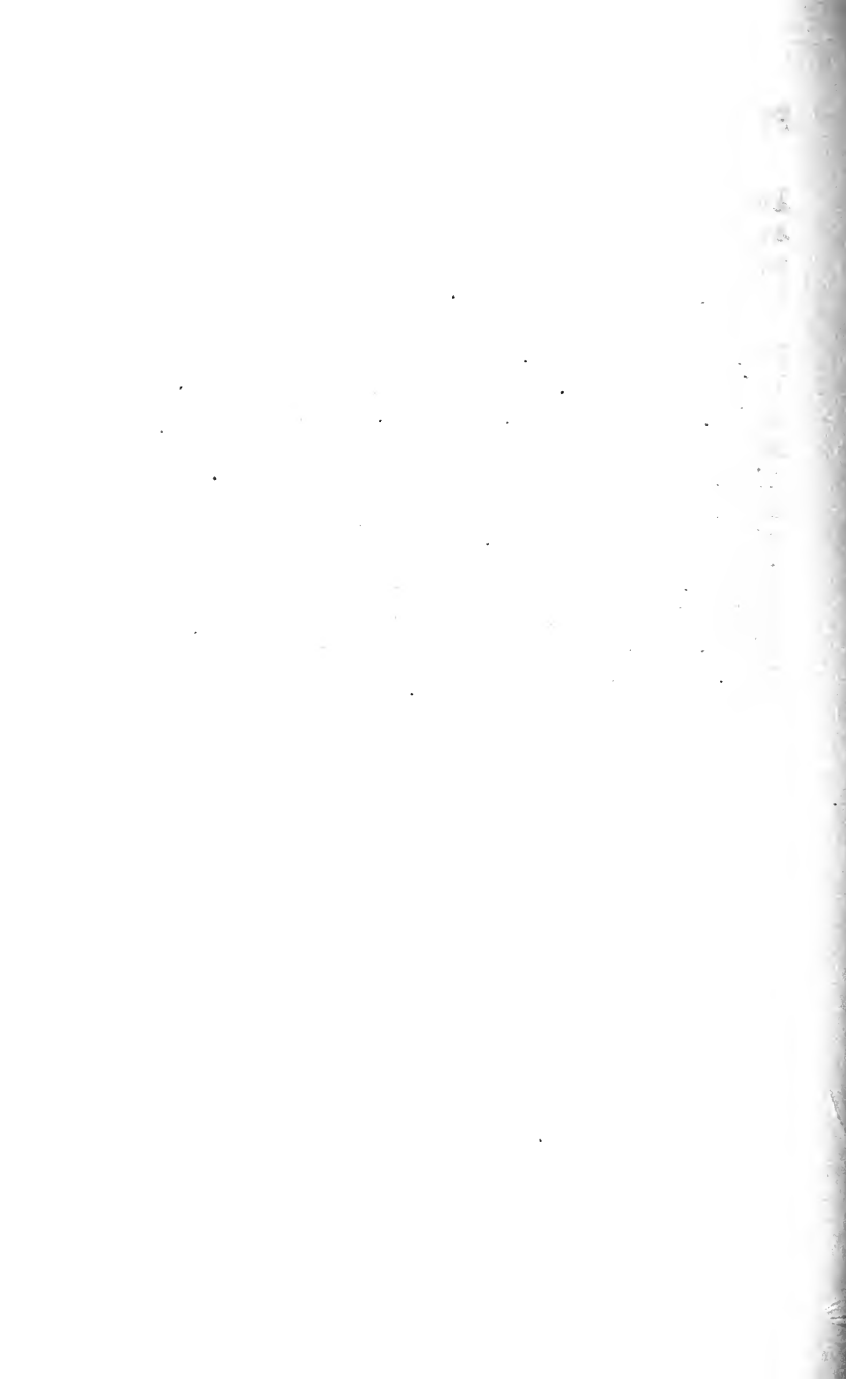
Though seriously unwell, Father Soulerin managed to assist at the various ceremonies, but found it very difficult to support the many emotions which the occasion inspired... They revived a too lively remembrance of those he had loved so much, of Fathers Tourvieille, Actorie, Deglesne and M. Raynaud... That day <page 517> made him feel in many ways that his end was near, and he was not deceived. On October 17, 1879, some months later, he rendered his soul to God.

We will end our history at this date ... but before closing we desire at

least to accord a pious and affectionate mention to the professors and students who have passed away during the last few years.

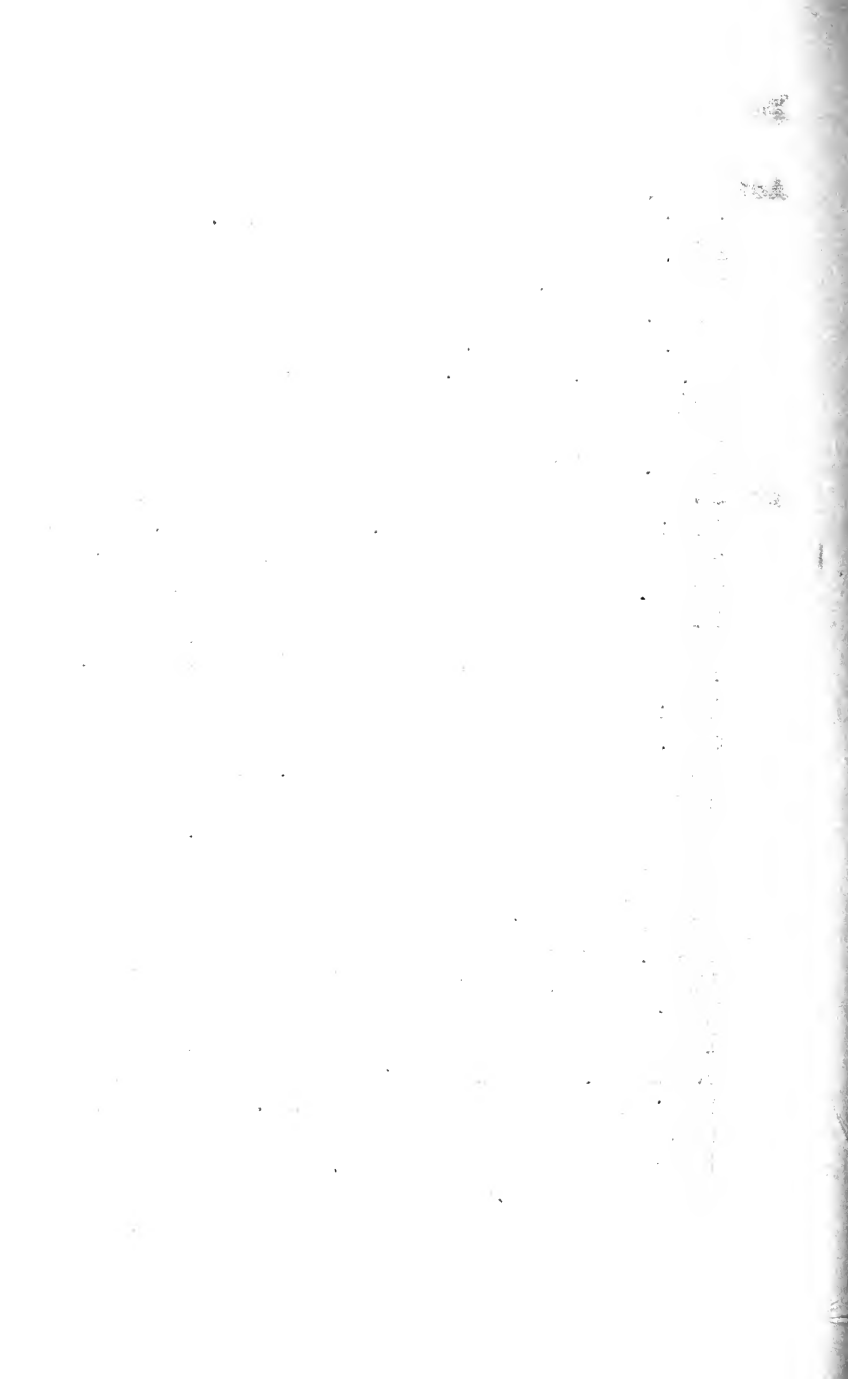
Father Fayolle, superior general from 1879 to 1898, and Fathers Demeure, Ozil, Vaschalde, Monin, Mollier and Meyzonnier spent many years of their lives in the College of Annonay. Though their talents and characters were widely different, each in his own sphere contributed by his zeal and devotion towards helping the institution over a very critical period, and keeping it alive in the midst of serious difficulties.

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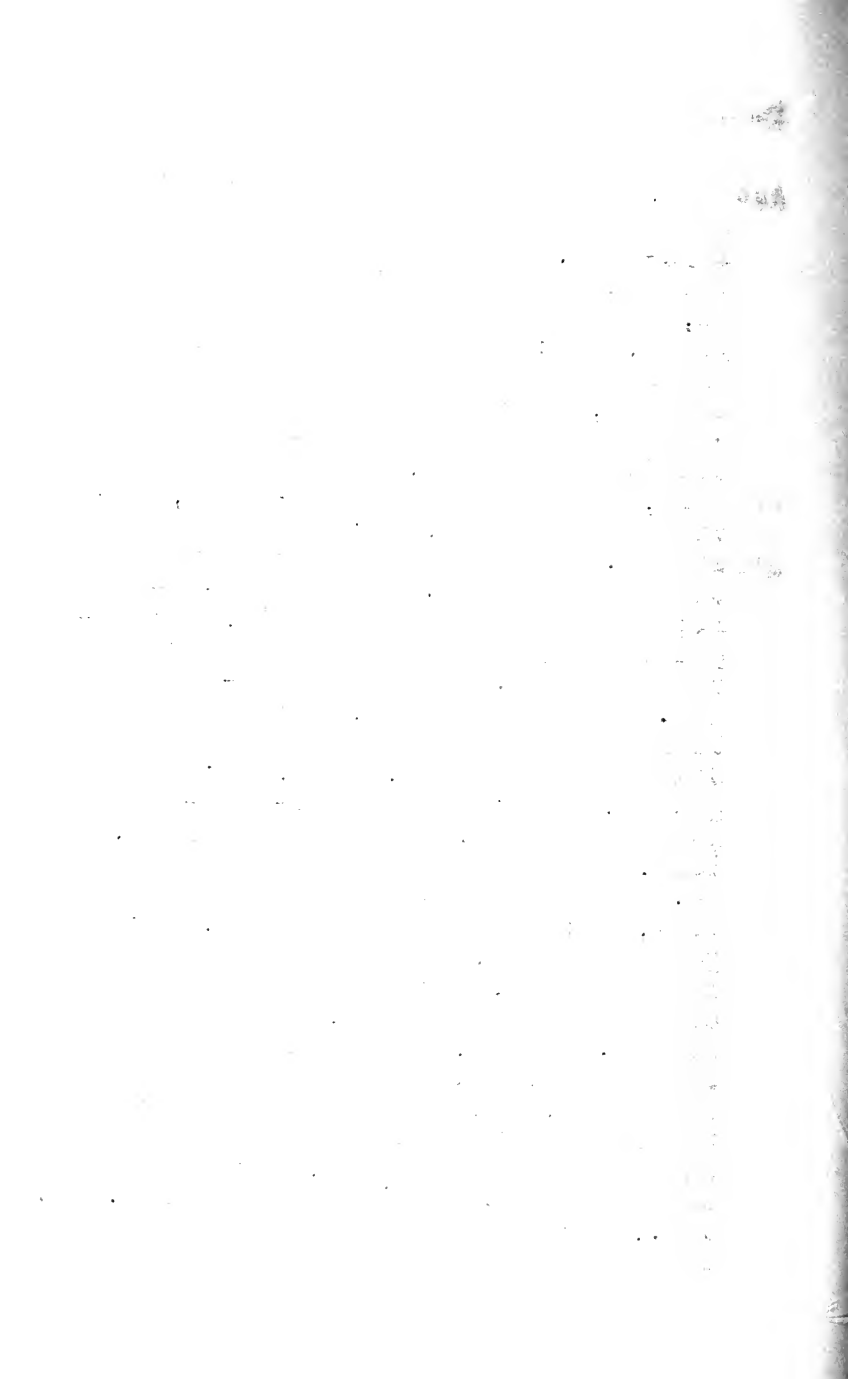


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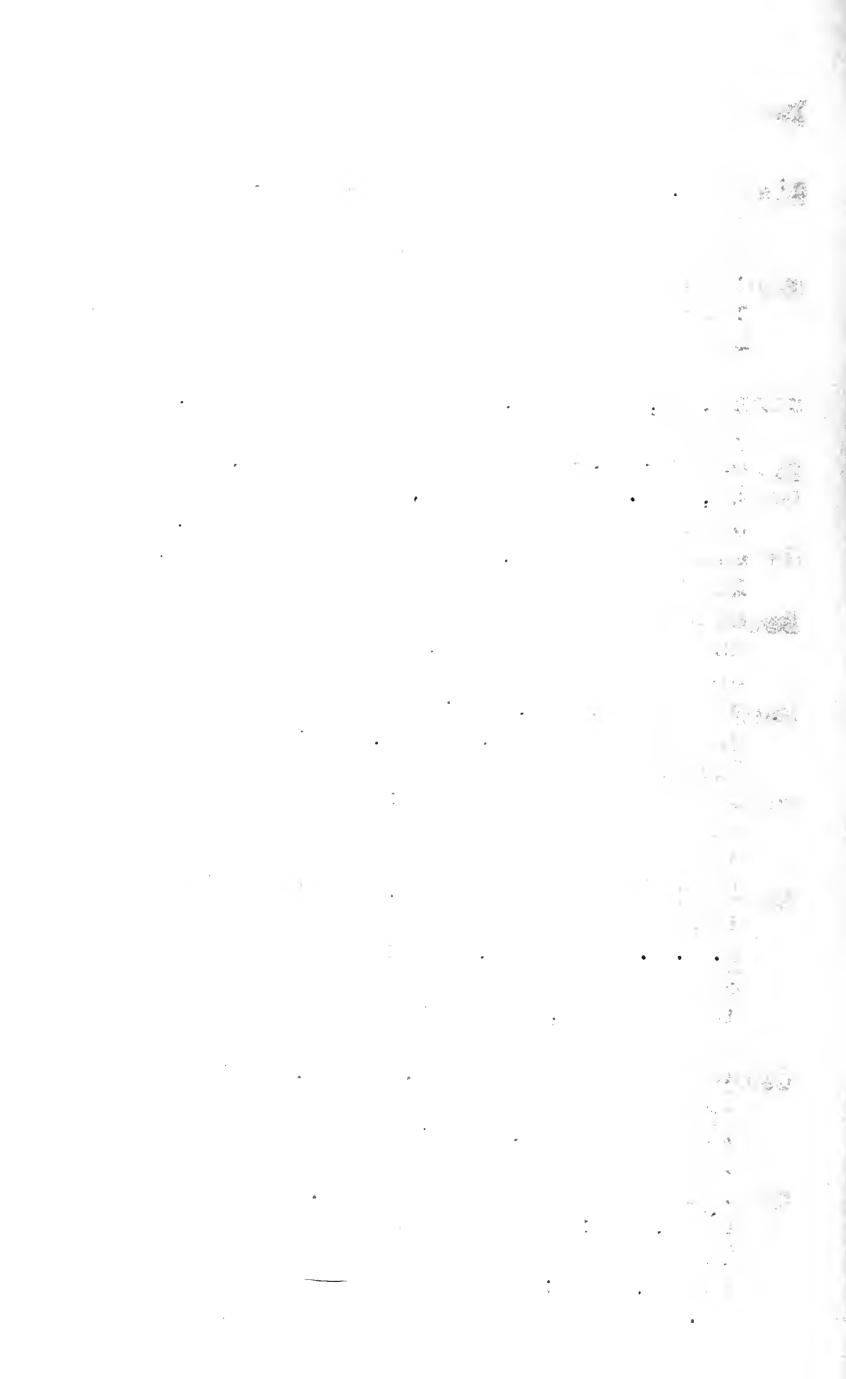


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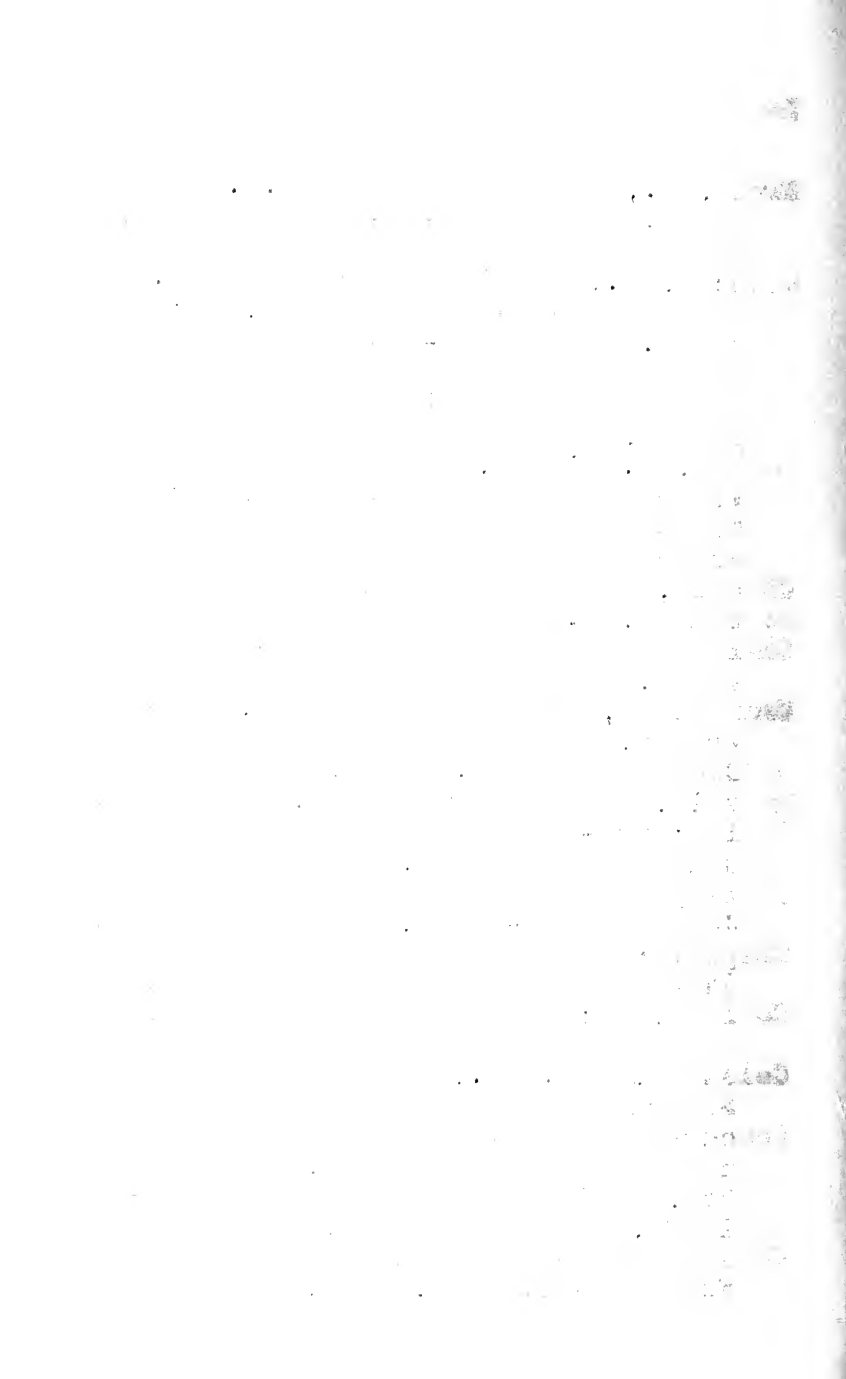
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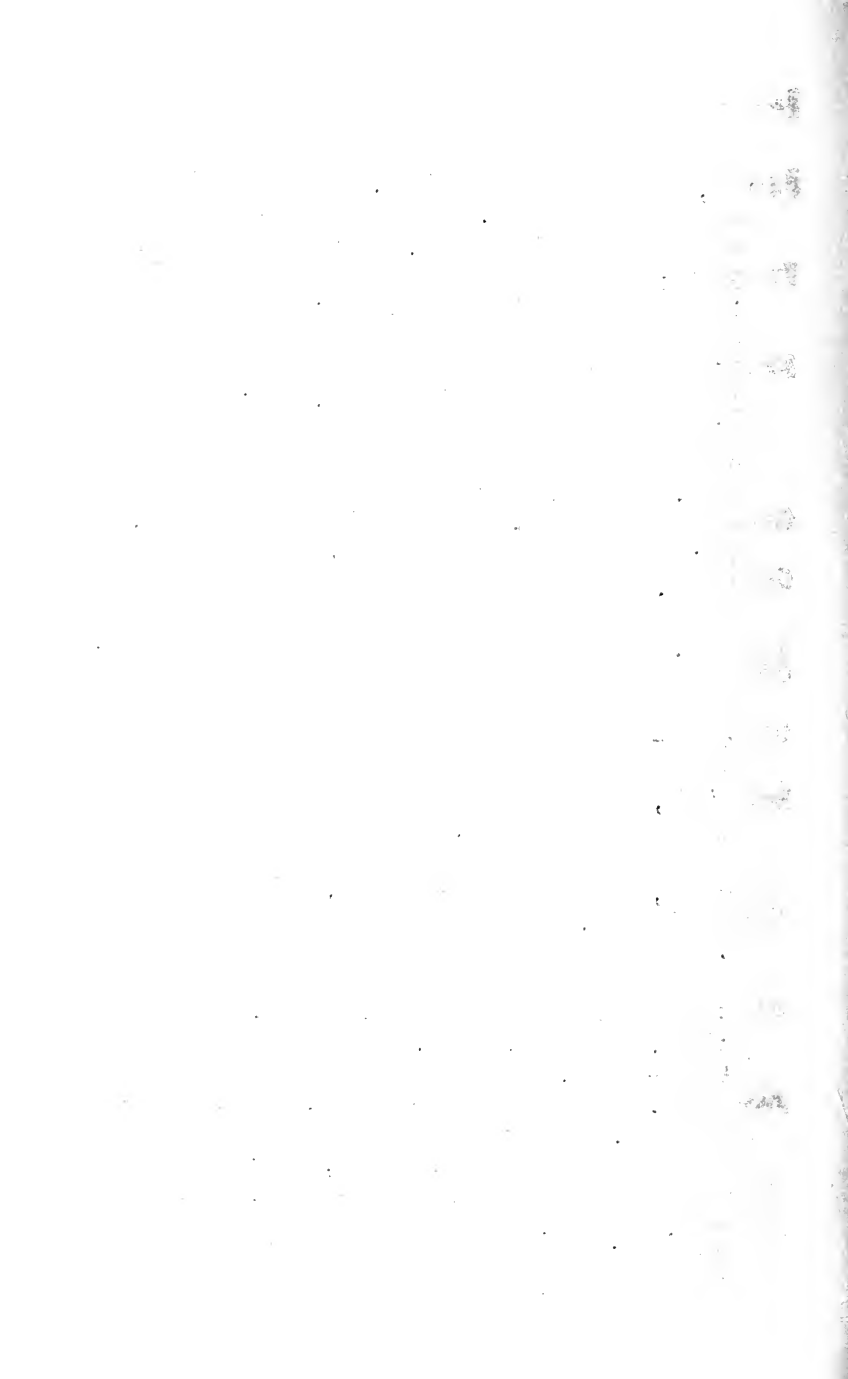
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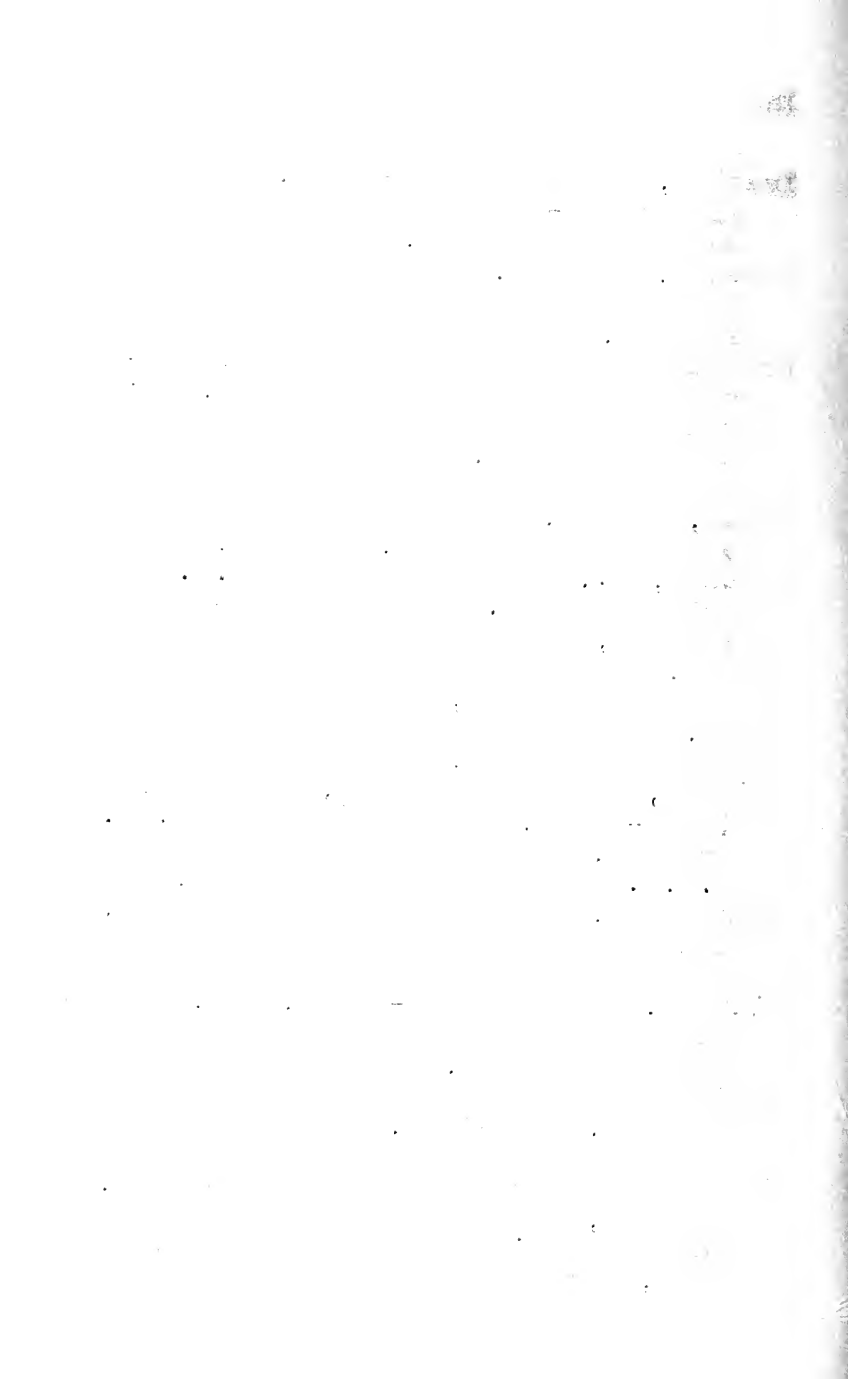
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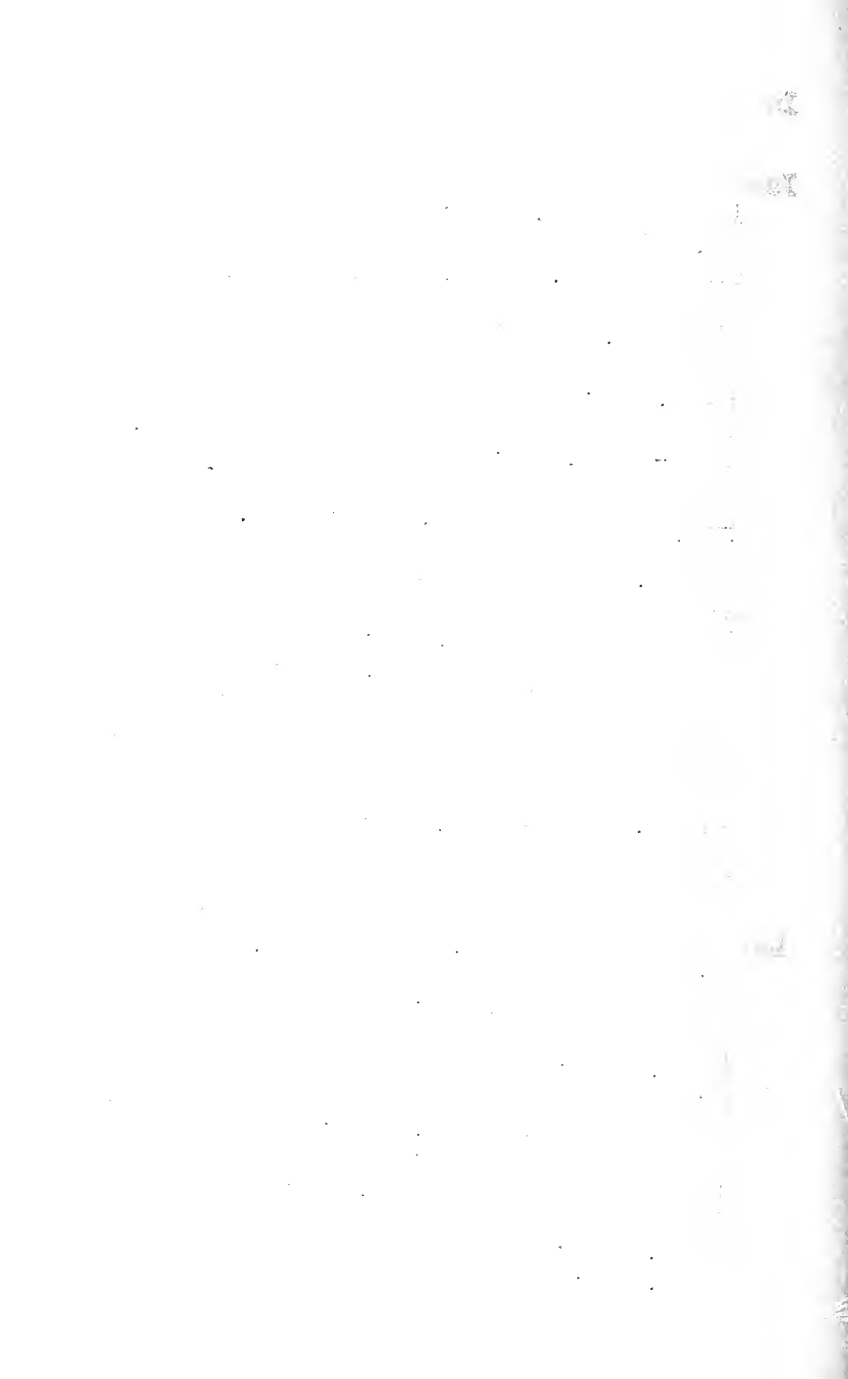


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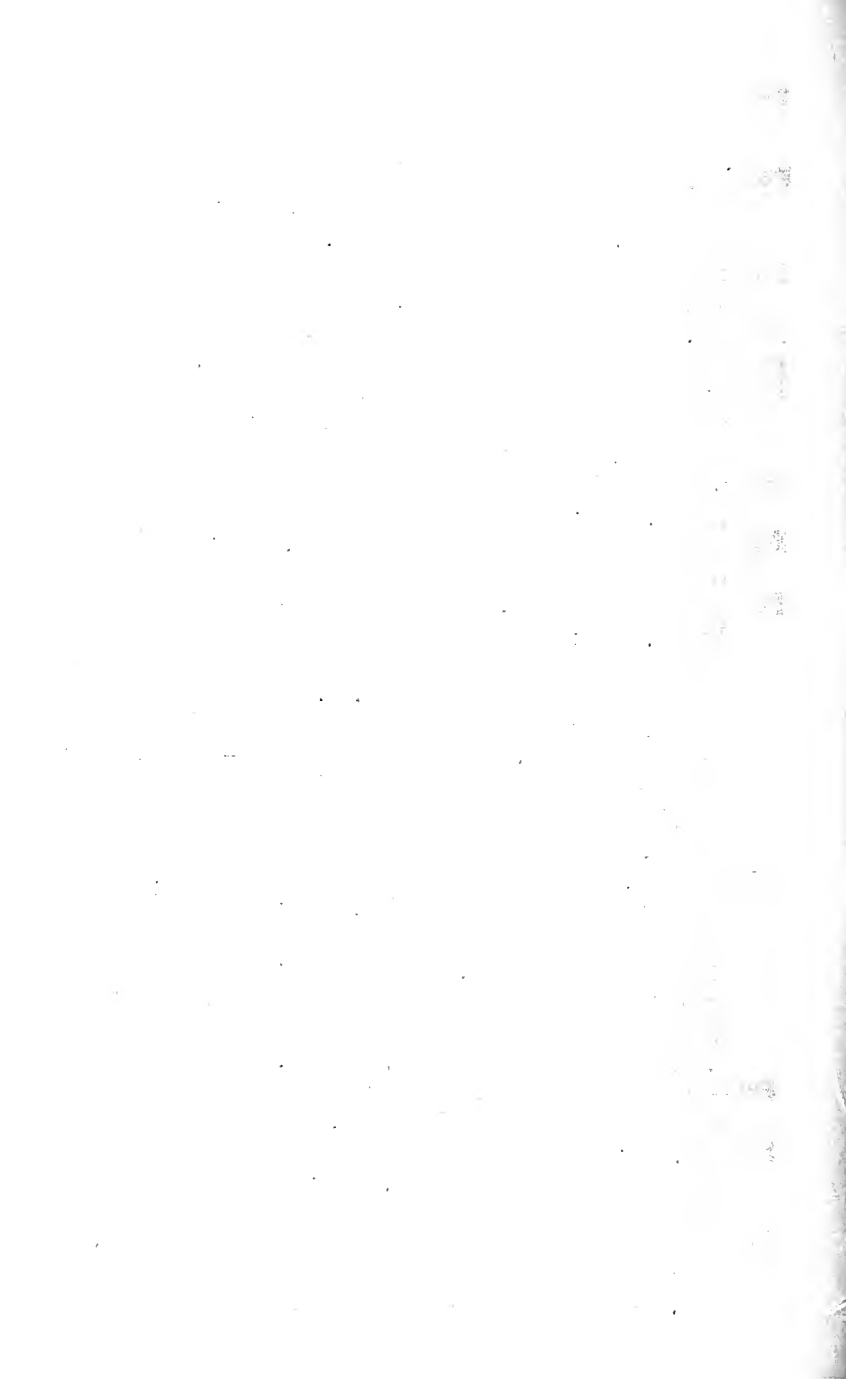
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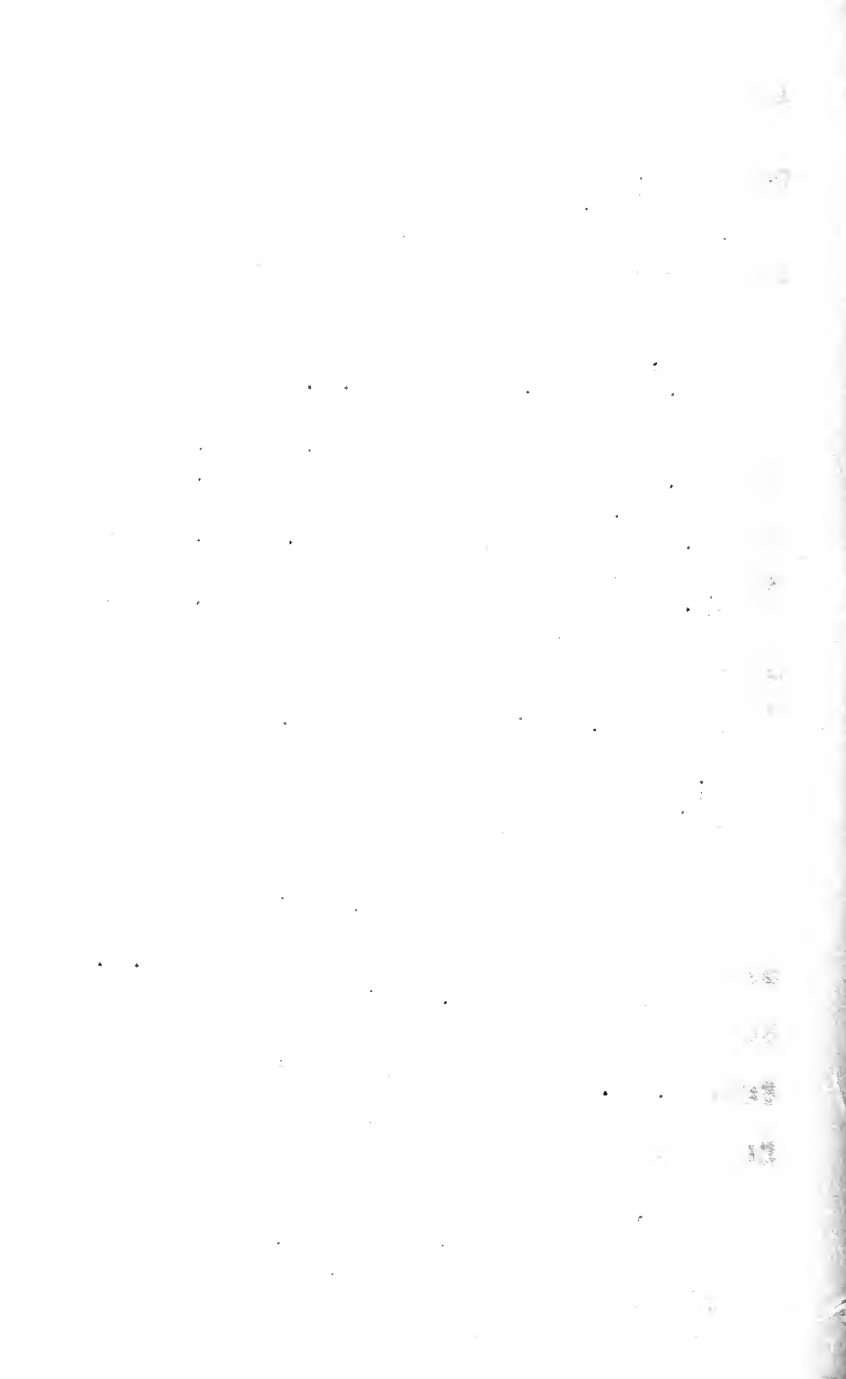
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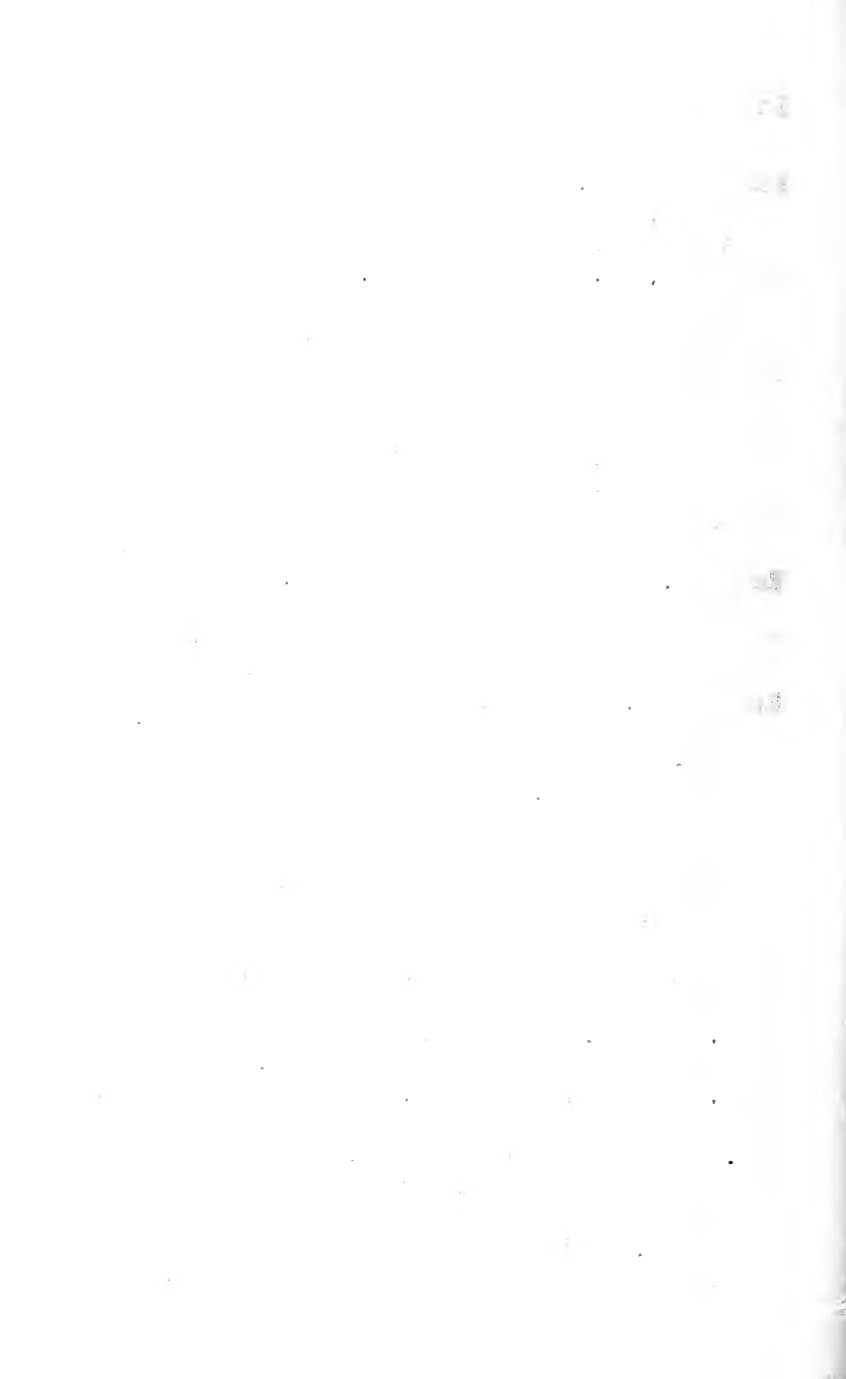
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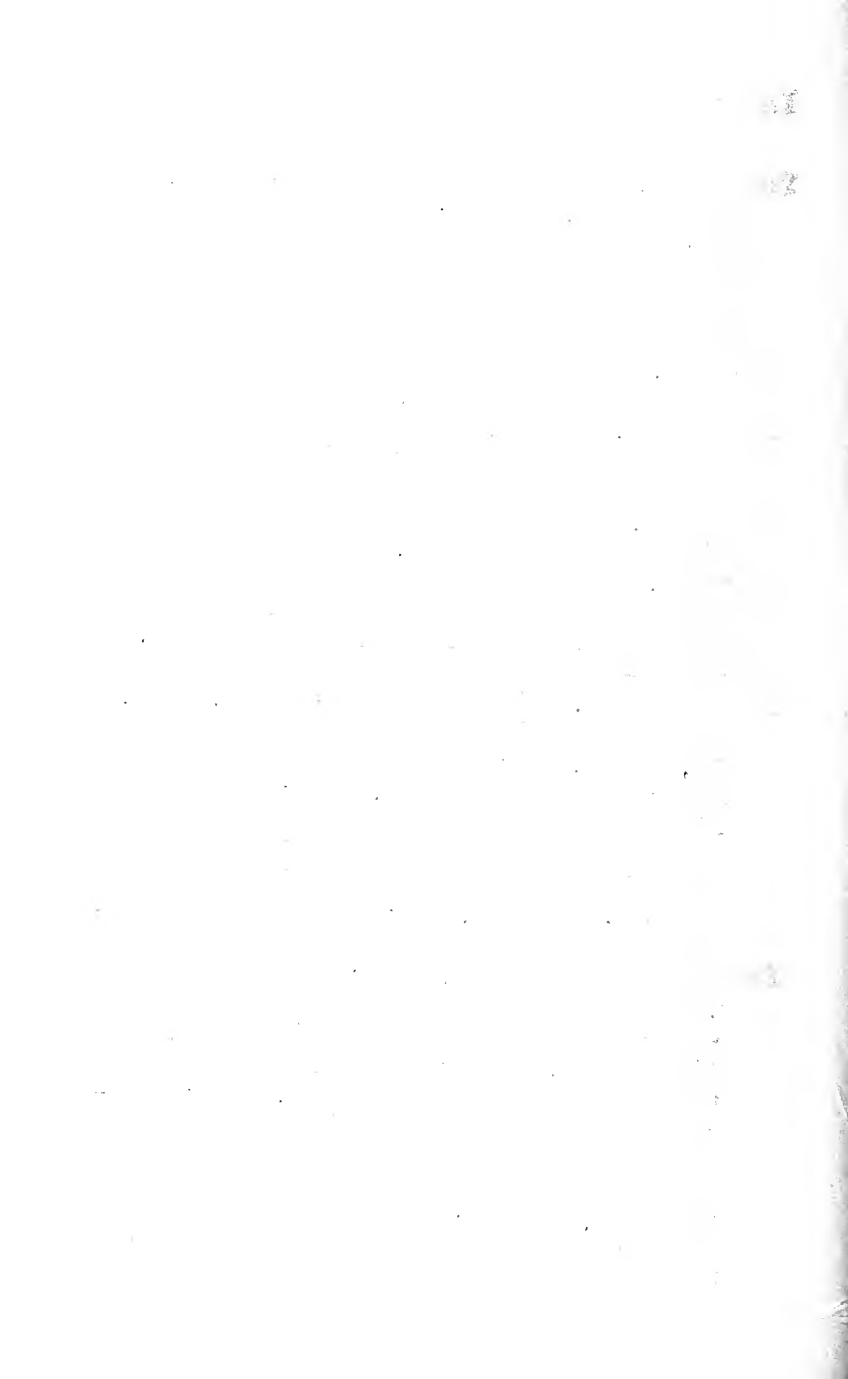
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